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#### GEMS OF THOUGHT.

To dare is great. To bear is greater.

A near lantern is better than a distant

Without a rich heart, wealth is an ugly

erect by others.

The greatest fault, I should say, is to be conscious of none.

Prosperity is the thing in the world we

should trust the least. Wisdom is often nearer when we stoop

than when we soar .- Wordsworth. Bravery we share with the brutes; forti-

tude with the saints .- Charles F. Deems.

Habit is a cable; we weave a thread of it every dey, and at last, we cannot break it.—Mann.

A weak mind is like a microscope, which magnifies trifling things, but cannot receive great ones.—Chesterfield.

we can always speak obligingly .- Voltaire.

Believe nothing which is unreasonable, and reject nothing as unreasonable without proper examination .- Gantama Buddha.

It is as impossible for a man to be cheated by anyone but himself, as for a thing to be and not to be at the same time. -Emerson.

Mental pleasures never cloy; unlike those of the body they are increased by repetition, approved of by reflection, and strengthened by enjoyment.

The thirst for sudden wealth by speculation leads to dishonesty. The rewards of plodding industry are slow but sure, and bring competence and peace.

The truth can only be one. The truth never changes, but we ourselves change, and as we change so changes our aspect of the truth .- Franz Hartmann.

It is a truth, based upon natural laws, that man can see nothing except that which exists in his own mind. If his mind is filled with illusion, he will see nothing out illusions, and the deepest symbols will be pictures without meaning to him.—

Infinite toil would not enable you to weep away a mist; but by ascending a itle, you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which would have no hold upon us if we ascendnto a higher moral atmosphere.

Vulgarity means the exhibition of those offend refinement. It makes a naked display of coarse and uneducated human im-palses. It mostly lies in the absence of consideration for the feelings of others, in narrow-minded self-assertion, and a selfish want of control over anti-social propen-

[Written Especially for the GOLDEN GATE.]

# Onesimus Toole;

OR, FROM SHADOW TO SUNSHINE.

A Psychological Romance by W. J. Colville.

CHAPTER II .- THE VESTIBULE OF SCIENCE.

"Abt might I soar beyond the sky, And viewing those who ne'er can die, Gaze on and on and never tire, While listening to the angelic lyre, Till comprehending music there, Learn to make this small star more fair."

Our story opened on a Monday evening, the next day being Tuesday was the opening of Mrs. Catsleigh's course of Metaphysical teachings, for which Dr. Maxwell had purchased six tickets, that he might invite his guests to share the profit of the instruction with him. As not unfrequently happens in New York city, during the heated term, this Tuesday morning was mild and breezy. A delightful wind was stiring, bearing with it " the odor of brine from the ocean," and so far relieving the tedium of midsummer heat, as to induce quite a crowd of persons usually too fatigued to stir, to become pedestrians.

Dr. Maxwell who was always an early riser was out before seven, in company with Mr. Toole who always rose at daybreak in winter, and at a still earlier hour in summer. Sauntering along in Fuschia Park, (one of those charming little oases A man must stand erect, not be kept in the city, which makes New York next to Paris, the most delightful of all metropolitan cities), the two gentlemen fell to conversing eagerly on the subject of the previous night's remarkable experience. "How can we account for it," said the Rev. Onesimus, "unless we accept your interpretation, which is simply to the effect that the phenomenon owes its origin to its alleged cause? I cannot see why it should be otherwise. Imposition in your house is impossible and how could the cleverest imposter even though a superb ventriloquist, or master of a concealed telephone, or even phonograph, have known about those two volumes of Swedenborgin my private possession under lock and key, several hundred miles away. The circumstance is so startling, novel, and withal so exasperatingly, inexplicable from the standpoint Success is the test of merit and beyond of my former prejudices, that I cannot but intellectual womanhood, and she never for her soft cashmere gown, ornamented with them at 1:30. criticism. We cannot always oblige, but believe we are on the verge of some discoveries in the field of mental science, whose importance to the world I do not

dare to estimate even in imagination.' "My dear, Mr. Toole," responded Dr. Maxwell, "to me these singular occurrences have become so familiar, I no longer wonder at them, more than I wonder at the triumph of electricity. I experience communion with the unseen world as naturally as I breath, or discharge any of the duties pertaining to my avocation, all of which are startling and incomprehensible to the inexperienced in such matters. I never shared your prejudice against Spiritualism, and I never knew what it was to fear any other devil than the lower passions of our nature, which tempt us continually to err until we have subdued them to the spirit. My father and mother were both very liberal in their views, they never forced or tried to force me to accept any special religious dogma, I was allowed to think and reason for myself. I went to a Unitarian Sunday-school regularly for seven years, where the superintendent and all the teachers were alone with the excellent minister Dr. Bellows, in urging us to cultivate our own moral instincts. I never knew a religion of fear, could never understand why people had such dread of the Almighty, and though the Unitarians with whom I was brought up were not Spiritualists, the aunt of mine who is now residing with me, and who has an aligator for a pet, was during my boyhood a private clairvoyant. Her circumstances were fortunately such, that she never needed to ask money for her services, she never advertised, and her possession of rare psychie power, or rather gift, was known only to her intimate friends, and those of their acquaintance, who by expressing them-selves as anxious to investigate Spiritualism privately, were introduced to my aunt. She never tried to obtain any communica-

quently in the midst of ordinary conversation on the most indifferent matters, her fine expressive face would grow suddenly illuminated and her whole manner changing, in a few exquisitely chosen sentences, she would point out to her amazed and reverent listeners, exactly how they should act in some important crisis.

"Again and again, when a boy from twelve to fifteen years, I have sat spellbound on a footstool at her feet, and received counsel, wiser by far than even she, wise woman that she is, could give me in her with other common words used to express some subjugation of one mind to the coercine dominance of another, with her it was illumination, inspiration, prophetic insight, anything you like to call it; provided, the word or phase expresses exaltation not depresssion of the individuality."

"But," interrupted Mr. Toole suddenly, " how could your aunt then be a spiritualist or a medium, she could not then suppose herself enlightened by individual human minds, she must have received or thought she received a divine afflatus lifting her completely above the ordinary plane of normal consciousness onto a much higher level of perception?"

" Permit me to explain," resumed the Doctor, "there are distinctly two if not more spiritualistic schools. One school indeed does depress the individual, and attributes everything to the account of 'disembodied' mind, acting through 'embodied,' as water pours through an unresisting pipe; but this school is, as a rule, ignorant, abusive and bigoted, and has never contributed anything but vulgar iconoclasm and paltry platitude to the literature of the day. It is to this school you must look for wretchedly ungrammatical speeches from the greatest grammarians who ever lived, and for direct messages from Osiris, Budha, Plato, Confucins, and of course Jesus and his apostles, couched in language so ridiculous and conveying so little that one can scarcely wonder at the ridicule heaped on its advocates by the scoffing public. There is, however, another and ever enlarging school of truly intellectual and spiritually minded men and women who look to spiritual communion, rather than spirit-control as the means of gaining genuine access

to the realities of the invisible universe. "Mrs. Emma Hardinge Britten, whom an instant repudiated Spiritualism, though she everlastingly urged mediumistic persons not to neglect self-culture. My aunt and Mrs. Britten were once great friends, and when that lady was Miss Hardinge, they were frequently companions in psy-chical research. My aunt was a natural clairvoyant, whose powers displayed them-selves spontaneously in childhood, they were never of a physical order, tables and chairs were never agitated in her presence; but advice, warning, prophetic exhortation and most marvelous insight into the past future of those about her and distinguished her as a possessor of the rare gift of spiritual divination, which some of the most enlightened among the orientals possessed in Bible times; and speaking of the Bible, I shall hope, Mr. Toole that you will join and assist us in our Bible-class, which meets at my house every Wednesday afternoon. We are now discussing the life of Joseph in the light of present-day experiences, and I shall have something to say on two diametrically opposite kinds of divination mentioned in the story of his career, that I am sure will interest you. Persons of all shades of opinion fill my rooms to overflowing every week in the full season; of course, as it is now late in July many of our usual frequenters have left the city, but several who are at Man-hatten Beach and other accessible places come over as usual every Wednesday. I hope you will not get tired of so much argument. Mrs. Catsleigh this afternoon, (who by the way, I have an intense curiosity to watch and study as well as listen to) and our Bible-reading to-morrow; but, you told me you wanted to use your present holiday In investigating psychism, as you called it in your letter to me. And, I am, I think as good as my word, if not better in affording you facilities for my better in affording you facilities; for my house is a perfect rendezvous for persons who are studying the 'occult;' a word, by

though I think infelicitous."

Mr. Toole expressing himself as only too glad and indeed anxious to see and hear as much as possible between that day and September 1st, when he must return sounding the hour of nine, the two friends hastened their steps in a homeward directhe breakfast table, just as Mrs. Priscilla Finchley (Dr. Maxwell's aunt and housekeeper) was pouring out the coffee and disshould wait for anybody else. Meals commenced at the appointed hour punctually, those who heard the gong and rewho were out or engaged came in when it to me.' suited them. This arrangement was necessary to the Doctor's comfort and convenience, as his numerous professional duties made it impossible for him to be a slave to tabular conventionalities, and it suited every inmate of his household to perfection. Visitors were never under the necessity of hurrying home to get something to eat at a particularly moment, as the Doctor kept "open house" literally, and (simple but delicious food was always ready for any one who wanted it, a few minutes after such need was expressed.

Whenever the whole party could assemble at the table they invariably did so, for nothing is so charming as to eat leisurely in pleasant company. Mrs. Finchley was thy mind be anxious, nor thy heart grow a model housekeeper; a true "Mary," she sad; there is for thee reserved a noble had enough "Martha" in her disposition chair in the prophetic college to which to prevent her from ever forgetting the thy willing steps shall soon be led. Trust! physical necessities of those for whom it was her delight to provide. She was perfectly in sympathy with her nephew; understood him thoroughly, as well as he understood himself, and perhaps the greatest charm of his development was that he had reached a point where he had made his own acquaintance, and thus knew indeed a telephone transmitting to earthly what he wanted, and did not manifest ears sounds begotten in a higher world. caprice.

Mrs. Finchley was just fifty-eight years of age when we are first introduced to her. Her hair was gray, soft, silvery, pretty gray locks, ornamented with a simple lace quietly attractive design; her complexion was youthful in the extreme; no paints, powders, lotions or cosmetics, (foul relics of barbarism), had been allowed to injure nearest station of the elevated road, the I heard in New York before I went to her exquisite white skin; her hands and party wended their course back to Sycacollege, impressed me as the beau ideal of face alike were free from wrinkles, and in more avenue, where a light colation awaited a single spray of heliotrope at the throat, she appeared like an elder sister of her handsome nephew. He looked thirty, she not over forty; their ages were forty and fifty-eight respectively. Workers they were and had ever been, but worriers they were not. They rested in work, they worked restfully and rested actively, and thus solved the problem of health and contentment by being always occupied, but rarely, if ever, even slightly fatigued.

Miss Lydia O'Shannington looked very sweet and spirituelle in a snow-white muslin, decorated with a red rosebud, while her portly mother, in her elaborate robe de chambre, which she insisted on wearing at the breakfast table, looked like what she was, a very good-natured, but not exceedingly reposeful Irishwoman of neither the

highest nor the lowest type. Matilda O'Shannington was a quiet, nestling creature, perfectly enamored of Mrs. Finchley, by whose side she sat in often used for theatrical purposes), and quiet happiness, scarcely exchanging a dently enjoying her coffee, toast and egg, with fresh watercress, more than many a princess, surrounded by her courtiers, enoys a sumptuous palace banquet. During breakfast the party was talkative, as all parties should be when eating. One of Dr. Maxwell's inflexible rules for his patients was, " Never eat rapidly, never eat from her peaceful attitude, bowing and when your mind is unquiet, never eat in gloomy silence, never think what you are If this rule, a practical lesson eating. in four brief sentences, is studied and acted upon by dyspeptics, dyspepsia will soon be no more.

After breakfast, the doctor having pa-

They started up Fifth Avenue, talking pleasantly all the wey, till finding themselves at length within the park enclosure, tion for anybody, and the lower forms of fortune-telling she detested and still detests, as I am sure you and I do; but, fred deavor to bring hidden things to light, Toole said to Mrs. Finchley, "Your Continued on Eight A Page,

and perhaps, therefore, it is permissible nephew and I have been freely discussing you this morning. He tells me you have been a clairvoyant from childhood, but never attempt to use your gift except when some inspiration comes to you unbidden. I only want to say that if ever you feel to Saddlerock and a neighboring clock like giving me a message I shall be truly grateful, as since last evening my mind has undergone considerable change of attion, and joined the rest of our party at titude toward all such matters. I never scoffed, but I doubted and I feared, until I heard what I heard last night; the impression left upon me by that astounding ordinary state. How she detested the tributing the eggs. It was an invariable revelation, has killed my prejudice, conwords 'control' and 'abnormal,' along rule, at 312 Sycamore avenue, that no one siderably allayed my fears, and made me intensely desirous of studying for myself the mysteries of the borderland which I begin to feel are not so mysterious to sponded, took their seats at the table, those some of you as they have always appeared

> While he was yet speaking, a sudden flash of light seemed to flit over Mrs. Finchley's intellectual forehead, and answering him almost before his voice had died away, she said, " Chosen of heaven, thou hast a mission of love to fulfiill. The world is thy church, and thy congregation shall know the truth through thee as they have never heard it before; six weeks shall prove enough to open thine inward eyes, and at the end of thy vacation here thou shalt return to the scene of thy former labors to break fresh bread and present new wine to thy flock; changes are before thee; these in due course shall be ex-plained. Rest! REST! REST! Let not TRUST! TRUST! All will be well. Daily thy bread shall come and to-morrow's work cannot be portrayed to-day.

Words are dead, lifeless things on paper oftentimes, but when from the lips of an inspired speaker accents fall glowingly, with living power the human voice seems indeed a telephone transmitting to earthly So felt Mr. Toole when Mrs. Finchley ceased speaking, and the sudden accession of brightness left her brow, and all relapsed into sweet meditative silence in which more of truth perhaps is often realhead-dress of the most unpretentious but ized by receptive minds, than the most impassioned eloquence can express. Slowly and peacefully wending their way back to the park gates and through them to the

> By three o'clock they were all in their seats in Poodleton Hall, awaiting the appearance of Mrs. Felina Catsleigh. About seventy-five people were present, fifty at least of them middle-aged ladies of thougtful mien and soberly attired. A few gentlemen were scattered among the audience, mostly literary and professional men, two or three young medical students gave variety to the scene, as they were evidently present to take notes and air their own superior knowledge when the question hour gave them an opportunity.

Mons. Alphonse flashily dressed, sporting some very large diamonds and generally to all appearance intent on impressing everybody with his importance, bustled hither and thither, talking loudly as he showed people to vacant chairs, adjusted the light and made himself useful in twenty ways at once. At five minutes past three the curtain rose (the hall was seated on the stage in a reposeful attitude, word with anybody at the table, but evi- her bare arm leaning on a table containing a few books and papers, a choice bouquet of roses in a very handsome porcelain vase, a lace handkerchief and a large white feather fan, appeared the heroine of the hour, clad in blue silk trimmed with lace, her raven hair and finely haped hands glittering with rubies. Slowly rising smiling to her audience, Mrs. Catsleigh advanced to the front of the platform holding a dainty manuscript in her hands:

"My very dear friends," she began in well modulated accents, "we are here to investigate and if possible to solve the problem of life immortal. Man is a thought tients to see and letters to write, the ladies of Deity, we are not the clay of which our with Mr. Toole as their escort, took a bodies are formed; we are living spiritual, walk in the direction of Central Park, eternal entities. God is good and so are we. Sweet friends, can we ever reach the sad, the suffering, the toil worn masses of mankind, until we realize the unity of

Instinct and Intuition-A Theosophical Interpretation.

W ALLEY CHIPPETON, S. T. S.

a key to many mysteries of the future. which determines Direction and Locality. The same words changed in their order to read, "As Above, so Below," become a key by which to unlock many mysteries of allowed to operate without interference, will, as the laws of Attraction and Graveth every So the past. Man is not only a microcosm itation operating in the Mineral world, of the Macrocosm in relation to what is to produce once and always the same resultbe as pertaining to his future condition and

The advancing entity or animal soul, existence, but, he is, also, a microcosm of having now become partially conscious of having now become partially conscious of perience and which is its lawful possession, may know her mysteries.

distinct, and entirely different phases of action of spirit manifestation. It is the same entity, be it remembered, that,

The wild horse, at full liberty on his to an inward heaven of peace and joy.

And who can doubt but this trend it. according to its stage of progression, or in that condition what is known as Instinct, that, also, at a further stage of progression phases of action in that advanced condition what is known as Intuition Intuition, superficially considered, may appear to be apparent oneness will be found to be misleading and untrue upon acquiring a correct knowledge of the action of each upon its own respective plane and a comparison

of the results thus obtained.] lower than and inferior to intellect. Intuition in man is an attribute higher than, and superior to intellect. Intellect is the intermediate round in the which is only the wolf domesticated by ladder of progression, between Instinct and Intuition. Intuition and Instinct may would share the same fate as the domestiappear to resemble each other, and, to a cated horse, if subjected to similar condidegree, do; but, that resemblance does tions. Man may, to an extent assist the not constitute them one and the same any more than a resemblance of man to woman in some general features of physique and tirely to itself, it will be the worse for the character constitutes man, woman, or change. When once domesticated, the woman, man; or that man constitutes in animal is to that degree deprived of the and of himself, both man and woman; or, that woman constitutes, in and of herself, both woman and man. A few characteristics held in common by two separate and distinct manifestations assume no prominence because of commonality; but, become conspicuous, attract attention and invite comparison by reason of the difference inherent in the two conditions. First, the difference between two given manifestations is noted and then the points from an occult standpoint. These two of similarity, if any there be, are cog-features are pre-eminently, Intellect and of similarity, if any there be, are cog-nized. Instinct, as manifested alone in Intuition. They are but the same One the animal, is nothing more or less than the protective and projective influence to the claims of that advanced degree, exercised over and in the progressing entity for the purpose of its further becoming. It is protective, as embodied in the Law of traction; in the Animal Kingdom, the Self-Preservation, which is commonly and Law of Active, Semi-conscious Objective justly recognized as the first physical Law Life; in the Domain of Man, Intellectof Nature; justly, because without preser- these are three factors pertaining to three vation of life in objectivity, no progress states, but, in all three states, being the could take place, and that object, which same One Law which gives FORM. Again: is Becoming, is the highest and most su- in the Mineral World, Gravitation; in the preme associated with spirit. It is projective in this; that all the manifestations of Man, Intuition-these are three addiof the spiritual entity, in its progress upward until it reaches the point of Free in their respective states, influence Form, Will or Choice, through consciousness, causing Direction and Locality, out of which condition brings responsibility, are which is being evolved Spiritual Conautomatic; or, to put it another way, the entity has, up to the stage of the develop-ment of Choice, been acting under the impetus of an impulse imparted with suf-ficient force to enable it to reach a period in its progress when, by reason of its changed condition, another and higher impulse, based upon its prior growth, is Kingdom generated; but, that, until the new order comes into play, it is unaccountable, irre-sponsible and of necessity, acting under an absolute and inexorable law which permits of no change or modification whatever, and imperatively carries or projects it along a certain career toward its point between unconsciousness in the Min-ultimate goal—perfection. Now, until the eral World and consciousness in the Doent ty reaches the point of accountability, or self-consciousness, which it can do only through and by knowledge, the result of experience, it is whol'y dependent upon immutable laws and cannot, by any conceivable possibility, deviate in the alightest degree from the course marked

Mineral, two of the unchanging and un-changable laws governing that phase of existence are Attraction and Gravitation, fields of possibility, nor rest till the gatheracting always for the highest possible ends. | ing of Gods pause for the sighting of still Attraction gives Form and Gravitation sublimer achievements. determines Locality. They never fail to INTUITION, Spiritual act, nor does error ever enter as a factor

Animal life, two other laws, or rather two all humanity ascending the broad way of additional factors of the same One and Becoming. Vain struggle and desire cease Only Law, are found to operate, viz: as the dire spell of Ignorance fades and Active, Semi-conscious objective life, becomes lost in the all-enfolding and ab-The phrase, " As Below, so Above," is which gives the crude form, and Instinct,

the Macrocosm as pertaining to his past its potentialities, prophesies its future with condition and existence. In other words, marked distinctness. Instinct assumes Man's present stage of progression consti- dominant and positive control over the tutes a point from which, not only a revelation of the future may be obtained, but, the attraction described. It now feels also, from which knowledge of the past may be had. Every phase of the Ego's manifestation contains, within itself, two possibilities. It is at once a recapitulation of all the multiplication and arriver state. of all the multitudinous and various stages out and allowed to remain in its natural and conditions of material, physical and state, this Animal Soul will make no spiritual processes which has taken place further sign, but patiently await the time in the history of the ego from the begin- when it shall, by gradual stages, reach ning; and it foreshadows and prophecys a higher state. It assisted by contact with all of the future which it has yet to ex- man, who may and often does, aid it to develop the latent powers held within the by right of the capacity to attain it. It is spell of its Instinct, it will, to a marked man's privilege and duty to so harmonize degree, evince an intelligence partaking of himself with nature's grand designs that he a nature akin to man himself. But, in the exact ratio that this premature and forcing Instinct and Intuition are not one and process takes place does the Animal lose the same attribute, but are separate and the self-protecting power of Instinct which,

native plain, never starves nor dies of state of becoming, manifests in the animal thirst, or is attacked by disease. The and utilizes as one of its phases of action wolf, beating the untracked forest or skimming the boundless prairie, never loses herself, nor does her young perish before manifests in man and utilizes as one of its their time. But, the domesticated horse by man's training, has had his natural state so altered that Instinct, no longer depended upon for his necessities, has one with Instinct, and vice versa; but, this almost died out, or, become so inoperative tnat were he to be turned out upon the wilds even his own kind, instinctively recognizing him as not of themselves, would attack and drive him from the herd, so, that he would be compelled either to Instinct in the animal is an attribute return to the care of his former master, or, perhaps, perish in an attempt to recover his lost power of self-preservation which, in him, was Instinct. The dog, long residence and contact with man, animal to states other than natural ones, but, if the Animal be afterward left enpower of self-protection, though in all probability it has thereby received an impetus which may materially hasten its progress towards man's estate.

In the consideration of Man as a manifestation of the entity's advancement along a regular and orderly course of progression, the two principal features of its manifestation as such, are somewhat understood by those who have studied the subject Law now acting upon a higher plane, equal subtle and powerful.

In the Mineral World, the Law of At-Animal Kingdom, Instinct; in the Domain tianal factors of the same One Law, which, SCIOUSNESS.

RECAPITULATION-EVOLUTION FROM MINERAL TO MAN.

| Spirit-|Sleeping | Material | Form. | Gravitation-|Locality Spirit—|Awakening
Active Samie | Crude Animal Form
Conscious Life | Crude Animal Form
Instinct—| Direction and Locality Spirit-(Awakened and Aroused

of Intellect— Real, Tangible Thought Form— Complete Symetrical Physical Ford
Man Intuition— Direction and Locality, Giving Spiritual Consciousness

Instinct is manifested at the middle main of Man and gives faint sign of its potentialities. Intellect, taking its growth from the possibilities of Instinct, evolves

Higher Self, the Omniscient and Omnip-A given entity manifests, at various and otent All, by means of the messenger, the widely separated periods, as Mineral, Animal and Man. When manifesting as from the long-imprisoned Spirit and the

INTUITION, Spiritual Perception, that which gives knowledge of the Real and

Ascending the scale of Being, where spirit manifestation assume the phase of edge and proclaim the fiats of wisdom to Problems of Life—Home of the Soul. sorbing light which glows and burns with the steady and unfailing blaze of Omnipotent Will, abiding in the Great Heart of

INTUITION, the Light Bearer, that lighteth every Son of God to the Father's a factor for soul unfoldment, in our de-House—the temple not made with hands velopment through life what has been our of the infinite array of redeemed wander- lessons is a factor in memory. Hence the ers returning through the Gates of Gold.
INTUITION, the Warrior, who fights the

of evil, coming out the Victor of every As a child it expressed itself only as a child, INTUITION, Heaven-born, thrice clad in the garments of light! The Shining One

who, in the ages to come, shall triumph in the power of mastery through banishment of Self.

SAN FRANCISCO, Feb. 1889.

A Few Thoughts to Set Others Thinking.

I have been much interested in Mr. Colville's lectures on "Robert Elsmere," and surely the wide interest in that book shows the trend of modern religious thought to be from a personal Savior to and expect to see the man or woman, we universal principles; from a vicarious at- find we are gazing only at the shadow or one-ment, to an at-one-ment of the soul with | counterpart through which the real person good, truth and beauty; from the outward is expressing himself. Thus to know authority of church and priest, to the in- what the real person or soul is now, we ward authority of reason and conviction; must look to its action or expression, and from an outer heaven of sensuous delight, from that point judge of its unfoldment.

And who can doubt but this trend is in the direction of e,ernal truth and immor- the laws of its environment. Humanity a'ity? Mr. Colville thirks Grey's trust in ofter mistakes spirit in its different aspects God inadequate to a complete salvation; as our personality, while spirit is only the thinks, with all his faith in God, he doubted expression of our souls. Spirit is the soul's the immortality of the soul, etc. On expression of thought, hence manifests it-reading this, I was reminded of these self in thought. To clearly understand words of the immortal Emerson: "The soul well employed is incurioes of immortality." If Grey was well employed, with any familiar circumstance in life, and imperfect trust in God, in the inherent goodness of man and the universe, what more could he have? As the greater contains the less, surely God contains immortality, if it is best for us.

"But thou, meek lover of the Good, Find me, and turn thy back on heaven.'

I have been a Spiritualist for thirty-five years, have been helped by the phenomena to a belief in the future life (can hardly say immortaiity), of the soul. Yet, I must say, it seems to me Spiritualists as a class, are prone to linger in the phenomena moves the spirit to do the will of the real and to look outside themselves for that heavenly state that can only be found within.

Tis your own wit that makes you wise,

And not a mother's;
'Tis your own strength that makes you strong,
And not a brother's.
'Tis your own love that makes you rich,

And not another's."

And this brings me to the vital point I wish to bring out, viz: The "identity of the subject and object." In plainer words, the fact that "the soul is its own place, and it can make a heaven of hell-a very hell of heaven." The very phenomena that prove the reality of a future life, have a strong tendency to distract the attention from the spiritual world, which is within us, to the spirit world, which is outside of us. I find that I am happy in proportion to the purity of my love and the beauty of my thought, and no conceivable surroundings could make me happy without that purity and that beauty. Hence, it seems to me the mission of phenomenal Spiritualism is to bring us to ourselves-the very last place we wish to come to, and the last place we wish to come to, and the last place we can come to—for this reason; become spiritual in their aspirations for the temple have rejected, which is, must, in ourselves we find the universe, the "Alpha and Omega, the beginning and the end." "It's self finally satisfies the order to the earth, their thoughts of the end." "It's self finally satisfies the order to the earth, their thoughts of the earth, the earth of the earth, the earth of t soul." Grey will find it so. Elsmere will find it so. [We shall all find it so, because in the very nature of things, man can know no being but himself, and love no the Home of the Soul is where the individbeing but his own.

Man is very slow to take his God-given prerogative, that of a Creator; he does not know his own power, but wants some Christ or God to make him a heaven and put him into it. Millions are waiting, waiting, waiting for the advent of the " Man child glorious," who is to save them from all sin and suffering. Never will they see him till each one becomes that glorious child. Millions are waiting and longing to be loved before they can be happy. Never can they be happy till they love; then a miracle takes place, and earth is transformed to heaven, labor is turned to play, and they have no fears for the future, realizing that eternity is one long, joyous present, in which the bliss of Giving will always be in their power.

"Every materialist will become an idealist, but no idealist will become a materialist," a fact I wish to impress on the minds of my brother Spiritualists, because I know, from the very nature of the phenomena (which draws their attention from themselves), it is harder for them to become idealists than for those in the churches. Ideality is the creative power of the soul.

I cease my quest, the short days fly
On wings of morn and even;
Yet more and more "the universe grows I,"
And I myself am heaven. S. CARTER.

BALDWINVILLE, Mass.

in their operations. In their particular provinces they are supreme; apparently acting blindly, but, in fact, with the most absolute method and exactness.

The man who spends most of his days in giving advice to his friends has no need to lie awake nights wondering why he isn't have popular.

The man who spends most of his days in giving advice to his friends has no need to problems, before they undertake to explain what they do not know themselves, the eye is dimmed no more, but, beholds the Mysteries of Being as an open book absolute method and exactness.

True, is ever the bearer of Truth to morprovinces they are supreme; apparently acting blindly, but, in fact, with the most the eye is dimmed no more, but, beholds the Mysteries of Being as an open book absolute method and exactness.

Weimen for the Colden Cate.)

REAL ASSESSMENT

Divine and pure, oh soul, from God Sent to this earth to learn, And progress in the human form, Lile's duties to discern

When humanity understands themselves, this question will rise in life's problems as -whose doors swing open at the approach | condition? Experience with its manifold home of the soul has been just where we battles against darkness and the potencies have been in our environments through life. while the possibilities inherent in itself were all ready for expression; yet, the environment of childhood prevented an expression, only as a child could express it. Thus the soul or real personality of ourselves, may have within itself the power and personality of a Godhead, yet from its environments can only express whatever it is to-day. So the question of Home of the Soul is answered thus: In its present environments. Law governs the universe, and we as souls are part of that law and power.

When we look at our physical forms, Soul is personality; and soul expression is what it desires to be as it unfolds through self in thought. To clearly understand spirit action, let the reader think of some time or place of his childhood days, or mediately the soul projects the spirit forward to that place, and our brains receive the photograph or picture of the familiar scene, then being viewed by the spirit; hence, thought is spirit, and a projected thought is spirit presence, sent forward by the desiring soul. Many persons think spirit and soul are one, yet that is not the fact; spirit is only the reflection of the soul's desire in action. Spirit is the intelligence of humanity. Soul is the vitality behind the spirit that projects the force which entity, the soul. Hence when we say our spirit friends are with us, (incarnated or excarnated) we only have the thought or

Mind is soul force. Spirit acts as mind directs; hence the soul desires and wills, and the spirit receives the magnetic force projected from soul, and does its bidding as mind directs. Thus to see and feel the presence of spirits does not necessitate the soul's presence only in thought or spirit. Spirit presence is often manifested by incarnated as well as excarnated spirits, through the will or projected thought of a soul at a distance from the place of manifestation. If a soul was necessarily present to receive manifestations of spirit presence, and spirit, workings through mediums being always within call, had to remain with their mediums all the time there would be but little chance for their unfoldment of soul culture; especially when their conditions were in advance of the mediums. Souls dwell in their homes in the Summerland, (as we dwell in ours here) and proproject their spirits forward to the place and presence of the one they are thinking about; thus clairvoyants see the spirit forms and note their presence with us. Hence ual lives in its environments through life, as a mortal in the physical form, as a spirit in its spiritual body, and only sends to earth a reflection of that body; as we in mortal life reflect our presence in a mirror; the soul moves the reflection at will, as we move our counterpart in the mirror. Ask your spirit friends, if they are present in soul, and they will reply only in spirit.

So when we get manifestations from spirits present, mortals have to furnish the magnetic soul force from their organism to enable the spirits present to manifest to our mortal sight. Yet we can talk through our spirit natures, each soul furnishing the magnetic force necessary to express our thought. Hence conversations are carried on in thought by test mediums and inspirational speakers, writers, etc. These thoughts are presented by the medium's guides, acting as the intermediate or messenger of the spirit teacher sending the instruction. These guides or intermediates are necessary, and are selected because their spirit natures blend in harmony with their mediums; hence can express the thoughts of the higher spirits more perfect through their medium's brain, than the intelligence sending the message or lesson, and by this means the intermediate learns its lessons as well as imparting them through the mediums to humanity on earth. False teachings and inconsistency are often the results of bigotry and ignorance of mortal life, and it would be well The man who spends most of his days in for humanity to know the fact of life's

and experience will live and triumph over conditions of faith in life's problem. Thus souls are placed within the form,

Abus souts are placed within the form,
Known as the mortal case,
Springs into life at early dawn
Prepared to take their place,
And like a seed they struggle on
To meet each coming day,
And by their acts on earth prepare,
There future life to sway.
Then when our task will cease on earth,
Our struits ransomed free. Our spirits ransomed free, Our souls will triumph in new birth, Our home, eternity. NEW YORK, February, 1889.

The Brooklyn Society of Spiritualists are having a feast of good speakers this season, opening with W. C. Bowen, followed by Geo. Chaney, Mrs. Nellie Birgham, J. J. Morse, M. M. (Brick) Pomeroy, Judge Daly; and February and March with J. Clegg Wright with Mrs. Henderson aster mediums. The GOLDEN GATE still occupies its accustomed place on our news stand in the hall, posting us weekly on spiritual matters generally. G. A. D.

#### The Religion of the Future.

EDITOR OF GOLDEN GATE:

The Rev. Charles W. Wendte, pastor of the First Unitarian Church, of Oakland, California, in his masterly sermon on the character and theology of "Robert Elsmere," closes his remarks thus, (in speaking of his own Unitarian Church): "We are not destined, I imagine, to be the ultimate church or doctrine. Ours is simply the voice of one crying in the wilderness and confusion of existing religious thought." This I hold is a true and wonderful con-

fession, and one that is hardly ever made by the teacher for religious doctrine. It is known to all advanced thinkers that Unitarianism is the legitimate outgrowth of advancing thought, an evidence of the progress of the human race, and yet it is a iece off of the same cloth of old religion. I believe that all or nearly all of the many Christian denominations, including the Roman Catholic, hold to a triune God; God the Father, God the Son, and God the Holy Ghost. At this idea the ever widening, deepening human intellect has been revolting, and Unitarianism comes in under the ever active law of demand and supply. Educated, thoughtful, religious minds demanded a more rational consisent idea of the Deity and these Divine words, " Ask and yea shall receive; knock and it shall be opened un.o you," founda fitting application to that class of thinkers. But as true as Unitarianism may be, it fails to fill the demand of the age. It, with all the other various Christian religions, fail to be able to meet and grapple with steel clad, cold materialism, and why? Beprojected spirit of the individual soul cause they are all founded on "faith on belief." Now faith is good enough in its place; we need and ever will need faith, faith in God, faith in humanity. These are like true parallel lines that meet not nor cross each "how far soever either way they be extended." But faith is not all that is needed in the wants and demands of the human soul. Faith in God, in humanity, in our continued existence beyond the confines of the tomb, is not competen to longer withstand the well directed blows the unerring, pointed thrust of the saber, and dart of subtle materialism. But faits, undeniable, unanswerable facts, is what is wanted in this age of facts, in order to establish the grand truth of man's immortality; therefore, Spiritualism, modern (though ancient) Spiritualism came in as chief factor in the religion yet to be. Spiritualism, is the weapon that breaks the image to pieces, and sets up a kingdom that shall have no end. Spirit

Spiritualism comes in response to the voice," not only of one but of many millions of voices, crying in the wilderness of darkness, and doubt, through which man gropes his way to a knowledge of himself and his destiny. Hail it, then, with joy, dear brothers and sisters of the Unitarian church. Hail it with joy, brothers and sisters of the various Christian churches; it shall be the light of your feet, and the guide of your pathway to mansions in the skies. Hail it with joy and gladness, ye toiling sons and daughters of earth who dwell in darkness and gloom, and it shall be light out-shining the brightness of the noonday sun, revealing to you the pearly gates, the domes and spires of the city over there, the home that will yet beyours Hail it, all ye sons and daughters of earth, for you are all heirs and joint heirs to this wonderful treasure house of your Creator. Hail it with joy and gladness, ye innumerable company who are basking in the sun-shine of the "Summerland," for it helps you to lift humanity out of darkness and doubt, and establish a closer communion between us, the dwellers of earth, and our loved and gone before; thereby lifting us up out of the pit of darkness and doubt, and placing our feet upon the rock of ages.

C. A. REED. PORTLAND, Or., March 4, 1889.

Good manners must have a solid foundation in kindness and self-control. To be genuine they must be the fruit of sincerity and good feeling, and their exercise must be in conformity with the working of these qualities in the heart.

Life is no idle dream, but a solemn reality based on and encompassed by eternity. Find out your work, and stand to it: the night cometh when no man can work.

[Written for the Golden Gate, by Spirit Lemenara, one of Saldie's own, whom she delegates to send loving thoughts to ber children gathered together 'neath the banner of our heaven-born Order of Light in earth-land. Given through the mediumship of the scribe for our Order, Mrs. E.S Fox ]

Brothers and Sisters, banded together for a noble purpose, Lemenara extends to each and every one a hearty greeting. Far away lines have met; far away loves have baptized with their light and peace those who have listed under our banner of love. The lines which lie in the distant past have received through the rower of inspiration an added light by which even in earth-land they are again seen and made known unto you. To our hearts this is a glorious realization of long cherished hopes; hopes centering far away in the future, as long ago we stood upon the threshold of light, looking away before us into the untried future, where we saw the golden gate opening into the holy of holies, shining and glistening in the sunlight; saw the long line of road before us o'er which our feet must walk ere we could reach its portals. Our hearts felt the weariness of long waiting, even then, but over all shone the brightness of our Father's love, and bent the arch of His promise. We knew that unfolding law must bring the realization of our hopes; knew that though times of almost midnight darkness intervened, and angels' patience must e'en be all-enduring, and the word "failure" must be erased from our vocabulary and only "triumph" wave from our heaven-sent banners, age after age would pass by and the strong wheels of time would bear us nearer and nearer the shining golden gate, which should open at the touch of our wand, and mortal with immortal should pass through, even enter the temple which has alway

Lemenara rejoices with her mother, Saidie, that a time of long promise has opened its doors to us, and from before the mind of many the veil covering the past has been looped back, and records therefrom have struck an answering chord in hearts which now vibrate with the harif this be not one grand realization of entertain all they can. cherished hopes labored for during the ages just passed. Looking back o'er your written histories, can you not find verification of our truth? Can you not see where messengers from higher courts have found their way into earth-land, and left a light upon the pages of time? Where men have ago found dwelling in the very heart of benedictions warm within the heart, ready healing, when the weary form, wasted by disease and suffering, longs unutterably for relief.

Conditions must come which demand the counteracting influences of higher powers, ere mankind will receive with heart and soul the silent ministrations of those who alone are able to help and to heal. And now, as we near the golden gate, so long looked upon with longing eyes and hearts, we hear the clamor of outside influences, those which so long have asserted their sway o'er the mind and heart of man; hear the dissensions which must arise because of the nature of that which, not now understood, is destined to both courses: be the redeemer of man. This unrest of mind and agitation of thought is but the natural outgrowth of conditions, and has long been foreseen by the Angels of Light who stand at the helm and are able to guide those they love o'er the rough seas of the present into the smoother waters beyond. We need the hearty co-operation of those we would guide, we can look yet to the future and see the opening of our golden gate to many others whose footsteps are now lighted by its radiance.

Many a wayfarer listens to the echoes of

Z, Buddhism.

Tuesday, March 12th.—Magic—Red, White,

Gray and Black. his own soul which cries out for light and truth, for there are yet guardians knocking at the soul's door, and the loved ones must listen and obey their call of love. Lemenara bears to her brothers and sis-

ters the torch of her love. She works in the land wherever she finds hearts receptive to her influence; in your circles she might be seen by those whose spirit vision is clear. She comes as a messenger from higher courts-comes to bless with influences of harmony and peace. Where harmony with All Good prevails, she loves to remain; where strife or dissension fill the heart, she has no place. Her mission is peace. She bears a balm for heart-ache, a comfort in sorrow, and alway brings in her hand sweet blooms from gardens above.

Lemenara would say to those who sit upon their throne of judgment, Wait and see if the eyes of the spirit reveal not to you many things not heretofore seen. Wait until your own soul shall reach out for the light which is its own inheritance. Wait until the love which is in reserve for you shall call unto your soul for response; and Lemenara says to you, with the words of an angel of light, it shall not call in

Many who now feel not the soul's deep hunger for that which is high, holy and pure, shall yet feel the soul's deep unrest,

mate their value. We who have watched from the heights the unrolling of law, have witnessed the working of the law of cause and effect, know what the future will disclose. We look forward to our golden gate, whose arch-way spans the road of progress, and know the time will come when each soul will seek to pass its shining temple of wisdom invites all to its open doors. Over the portal the word "welcome" is placed; within the soul can find

neath our banner of love, be of good bringing a glorious gift of mediumship, cheer-knowledge shall come as you seek. free to all, proving the soul of a religion But the lessons your own experiences alone can teach you, must remain as circumstance places them before you. Not even angel love must remove these, for told me to throw a paper on the floor; it we long to welcome you home, crowned lay in sight all the time. At last he said with overcoming power, with love and I could ask a mental question. I did, wisdom twined as your coronet, and wear- and thought of the color of the ink. The ing the radiant robes of immortality.

LEMENARA. blessing of J. B. FAYETTE, President and Correspond- chance was given to write with a stick, as

# Valley Spiritualists Association.

EDITOR OF GOLDEN GATE:

The regular Semi-Annual meeting of the friends of Mt. Pleasant Park Camp Grounds, at Clinton, Iowa, and the Spiritualists of the Mississippi Valley Associadays, March 30 and 31, 1889, at Library

The first session will open, at 10 o'clock A. M., March 30th. All officers and committees are particularly requested to be present as there is very important business stood with open doors inviting every child to be transacted. Mrs. E. A. Wells, of of the infinite to enter and be blest. test medium, has been specially engaged for the occasion. Prof. Loveland, J. H. Randall, Mrs. J. C. Blodgett and Mrs. Sarah Jenkins expect to be present. Every preparation possible to insure the friends who attend an enjoyable time will be made. Board can be had at first-class monies of a long ago. My brothers and hotels and private residences from \$2.00 sisters, ask each one of your inmost soul down to \$1.00 per day. The friends will

The Western States Passenger Association have assured a rate of one and onethird fare, from March 28th to April 1st, to all who attend this meeting. The Chicago Rock Island and Pacific, Chicago Burlington and Quincy, and the Milwaukee and St. Paul are the main lines passfound dwelling places in the heart of su- ing through Moline. Friends desiring the perstition, even as Wisdom and others long benefit of the reduced rates, at their starting point will pay full fare and take a rewar, coming from a land of peace, with its ceipt from the ticket agent, which on presentation to Secretary of the meeting will therewith to bless the land that welcomed be signed by him, when they will be enthem as one would welcome the balm of titled to return at one-third fare. Friends desiring any further particulars address, L. P. Wheelock, Moline, Illinois.

I. H. RANDALL, Sec'y.

# NEW COURSE.

W. J. Colville's classes, having received the full complement of teaching for the first term, as advertised in the GOLDEN GATE, a new course of instruction will begin next week. The teachings on Spiritual Science or Metaphysics, applied to health and harmony, will be given on Tuesday and Friday evenings at 7:45 P. M., commencing Tuesday, February 19th, and continuing six weeks. Instruction on Theosophy will be given on the same days at 10 A. M. The following is a complete and orderly list of subjects treated in

MORNING COURSE-THEOSOPHY.

Tuesday, Feb. 19th.—Theosophy, What it is and What it is not.

Friday, Feb. 22d.—The Mystery of the Ages, or the Secret Doctrine of all Religions. Tuesday, Feb. 26th.—Theosophy in Egypt, Hermetic System. Friday, March 1st.—Theosophy in Persia, the

Zoroastian Idea.

Tuesday, March 5th.-Theosophy in India-Brahmanism.

Friday, March 8th.-Theosophy in India, part

Friday, March 15th .- Difference between Spir-

itual Adepts and ordinary Magicians.

Tuesday, March 19th. — The Rosicrucians, their Theories of Cosmology.

Friday, March 22d.—The Philosopher's Stone and Elixir of Life.

Tuesday, March 26th.—The Planetary Chain. Friday, March 29th.—Nirvana.

EVENING COURSE - SPIRITUAL SCIENCE OF HEALTH AND HEALING.

Tuesday, Feb. 19th.—A Concise Statement of the Theory and Practice of Spiritual Science as applied to the Production of Moral, Mental and Will send, on receipt of for Physicul Health and Harmony. Friday, Feb. 22d. - The Idea of God according

to Spiritual Science. Tuesday, Feb. 26th,—The Idea of Man according to Spiritual Science.

Friday, March 1st .- A Consideration of the relation between being and existence, and beween truth and fact.

Tuesday, March 5th.—Faith, Prayer and Fasting as Essentials to Spiritual Development.
Friday, March 8th.—Conversion, or the Spiritual Meaning of Regeneration.
Tuesday, March 12th.—Hereditary Influences no Obstacle to Spiritual Growth.
Friday, March 15th.—The Mission of Pain and how to Conquer Suffering.
Tuesday, March 19th.—Chemicalization or Crisis, and how to Meet it.
Friday March 22d.—The Apostolic Method of Healing as opposed to Mesmerism and Medicine.
Tuesday, March 25th.—How to alter Circumstances and secure Success in every lawful Enterprise.

Friday, March 29th.—Explicit Directions for Treatment and Self-protection and the value of Formulas Elucidated.

nor feel this in vain. Ye human brother-hood, know that the All-Wise has in re-serve for every one blessings of which you know not now, nor can you rightly esti-

Mediumship.

MY J. M. JACKSON.

Dear GOLDEN GATE, ajar to let in the beauty and truth brought by spirit messengers to bless, cheer and aid us, who so portals. Beyond are glories unseen. The long sought in vain for proof of immortality. We rushed from church to minister; no comfort anywhere. Rich people could that for which it longs, the very bread of have front seats—buy a right to heaven! Poor sinners had no such comforts. Then Lemenara bids all who dwell under- came the magic rap, the John the Baptist, fresh and pure from God's throne.

When Charles Foster was quite a boy, I, with two other ladies, sat with him. He question was not only fully answered, but Accept these words, with the love and the color given. In my house names were repeatedly written on his arm where no ing Secretary of the Sun Angels' Order his enemies affirm, he gave tests. How, except by spirit power, does Dr. J. V. Mansfield answer questions in different Semi-Annual Meeting of the Mississippi languages, or describe scenes which happened in past generations? Any clairvoyant can read sealed letters, but only spirits can tell secrets of vital importance, which they do often through his mediumship. Slade and his Indian guide have given so many tests I could not tell of them in a lelter. Jennie Lord Webb spent a winter in my house, tested in every possible way; tion, will be held at Moline, Illinois, two her musical seances and wonders would fill a volume. Mrs. Hardy, her spirit hands, and Mrs. Belle Young, I have both severely tested; they will testify that a mighty power prevails, and men and women are chosen as God's agents in mediumship.

> No one can obtain perfect knowledge without experience, and to obtain experience of perfect man, he must become perfect himself .- Franz Hartmann.

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SATURDAY, MARCH 16, 1889.

#### EDITORIAL FRAGMENTS.

"Shall we continue to celebrate the hitherto view of the Fox girls' fiasco?"-is a question the Declaration of American Independence had, like Benedict Arnold, turned traitor and gone over to the enemy, would not our liberties be just as sweet? Would not each recurring Independence day be fraught with the same significance to every true patriot? It is not a question of the worth or honor of the instrument, but of the nature of the message received. That message was from the unseen world-an intelligent opening between the so-called dead and the living. commemorating, no matter what becomes of the channel through which it came?

If the present raid against Spiritualism, all along the line, -by skeptics, by open enemies, and by some of its once avowed apostles, -shall have the effect to cleanse public mediumship of hail it as a purifying process of the greatest benefit to the Cause. No medium who practices deception, though he may possess genuine mediumistic powers, and at times produce unquestioned manifestations of psychic powers, should be encouraged. And surely no Spiritualist, who has a proper respect for himself, and for the Cause he would uplift and ennoble, will consent to "try the spirits" with mediums whom he knows to be dishonest. We believe it is in the power of Spiritualists to make their mediums honest. This they can surely do if they will encourage none others.

Note the gray heads in any of our public audiences-the large number of men and women who are on the down grade, and rapidly nearing the silent river. The fierce combat and struggle of life is nearly or quite over with them, and, with tired hearts and bleeding feet, they are waiting for the ambulance to gather them in. And yet we know there are many to whom gray hairs bring no regrets. They have "fought the good fight," and are glad that they are nearing home. Not for worlds would they have it othervise. Get ready, old soldiers of the grand army of life, -ye are about to be mustered out. Square up your account with the commissary department, polish up your uniform for the last grand review, and patiently wait marching orders for home! There are many loved faces at the window watching for your coming.

"The next war," says an alarmist friend of ours, "will be a religious war." If so it will be a bloodless war, a war of opinions merely. There are but very few persons who have enough of the kind of religion that would prompt them to fight to force it upon the consciences of others, and the number is daily becoming less. Let Rome, for instance, undertake it, and all the world, Protestant and pagan, would rise up against her. Let any one of the Protestant sects, or all of them combined, attempt the sublime folly, and they would have to encounter all manner of liberalism, with Rome added. Public opinion is stronger than law, hence the folly of attempting to force any law upon the people that is distasteful to them. We say to all souls, overburdened with the idea that the people are to be deprived, by religious intolerance, of any human right, or reasonable liberty, Don't you believe it.

While thousands of people flock to hear Moody and Sam Jones, and many others recognize in those men a power for usefulness in the world, yet the number of attendants upon their ministrations who take much stock in their statements of religious creed-that is, in the fall of man, the vicarious atonement, a personal devil, etc.,is comparatively small. If sinful men can be induced to forsake their evil ways and become better citizens, better husbands and fathers, in no other way than through the preaching of Sam Iones, or any other revivalist, -if a belief, in hell fire, literally, is necessary to save a man from drunkenness, or stealing, or wife-beating, we

would give him the fire, and make it hot. We have no quarrel with evangelical religion. While we think it is much more creditable for a man to live an upright life from a sense of duty than from any fear of post mortem consequences, we will not quibble about the ethics of the question, if only men are made better.

that our liberties are in danger from religious in- Mrs. Owen in their work, and their personal tolerance-that the efforts of a few cranks to friends. Many rich and exquisite costumes were fasten a law for Sunday observance upon the nation, and to force the Bible into the public that there is a silent resistant force in modern civilization that renders all such efforts absolutely but there may be those who would seek even to re-establish the inquisition, or re-enact the blue laws of the early American colonies, but with the aggregate of enlightenment against them, "beligerents" with a club, the custody of which recognized Anniversary of Modern Spiritualism, in which is steadily broadening and increasing, they they were left to settle between themselves! It might as well undertake to check the onward asked by many. Why not? If the author of flow of the gulf stream with a sand-bag, or trip up a cyclone with a feather.

phenomena in the world, and too few whose lives have been made sweeter and more beautiful by an acceptance, first, of the facts of Spiritualism, and next by squaring their lives according to the higher teachings of our beautiful philosophy. It should be the ambition of all believers in the in- and remarkable modesty in sitting by the bride tercommunion of the two worlds to bring them-Is not the advent of such a mighty truth worth selves into harmony with the higher and finer symphonies of the divine life of the soul. Why should any one be content to go through life forever "seeking for a sign," especially when he has had a thousand signs, and knows of a certainty that the spirit survives the death of the body? No wise or thoughtful person will content himself with the simple possession of a spiritual fact, soon begin to corelate it with his own spirit, and then pass on to other conquests.

#### FOR THEIR DEAD.

It is observable that most of the so-called heathen festivals are in some way related to the dead. None of these are more quaint and suggestive than the Japanese Feast of Lanterns. The times, and this is one of them. Those dark and by a lantern, whose lights shine out into the night like the eternal soul that has fled its prison house, and which the simple people believe must return through the same portal, and hence set I know the man does not live in the State of

It is a very pretty custom, and equally so, the departure of the visiting spirits, that are supposed assist the poor and needy, than J. J. Owen. to stay but three days, in which time they are [Great applause.] feasted in all the homes. Boats of all sizes are launched upon the river ladened with flowers and delicate articles of food, and in these the souls of pleased we are to know that the blessings of the departed take their leave, and feast on their journey back to the "pale realms of shade." health and prosperity belong to you. Money is added also, as a precaution, we suppose,

against the contingencies of a possible delay. might teach Spiritualists, who know the dead are only so in name, to be more considerate of those put the belongings of our dead out of sight, shut up their rooms, or give them to others? Why do we thoughtlessly occupy the vacant chair, remove we thoughtlessly occupy the vacant chair, remove our work in your community. I also desire to the plate from the family board, and leave noth-thank you for the many pleasing "wooden" ing to remind us of our faith that there are no ab. remembrances you have so kindly brought us. sent ones? We fancy the disembodied find a joy in seeing themselves remembered in deed as well as name. They spend much time with us, and should we not treat them and their own, as

though they had not departed the body? St. Andrews' Hall .- The meetings established and conducted by Dr. and Mrs. Nickless, of New York, at St. Andrews' Hall, No. III advancement or enlightment that might not be Larkin street, are being well patronized, showing preverted to his injury. Life, so grand in its posthat their labors in this city are appreciated and that their labors in this city are appreciated and the world when rightly lived, —may be perverted will result in much good. Sunday evening last into a curse to itself and to its fellows. The sunwas the second meeting of the course, and like the first the hall was filled with earnest seekers after spiritual truths. Mrs. Nickless' controls, that blights, and kills, and lays waste. And, so after an invocation, spoke from these words, of the Press. In the hands of the true, the noble "Harmonize all the isms; accept the truth wherever it may be found." After the lecture an hour was given to tests. Many interesting and satis- mind wherever its rays are permitted to shine factory messages and descriptions from spirits and penetrate. While in the hands of the vicious departed were given to their friends. Mrs. Nickless was controlled by Mrs. Eliza McKinley, who greeted her many friends in the audience, telling heart, and turning the sweet odor of good deeds them although not visible, she is still in the work into vileness. as earnestly and arduously as before her departure from this life. An invitation was extended by Dr. Nickless to all suffering from any cause to come the platform and be made well. Several gentlemen responded. Before the treatments were commenced a gentleman in the audience said, "One week ago I went to the platform to be treated, having been a sufferer for many months with severe pain in my spine. Since the Doctor treated me I have not felt a pain. I consider his powers wonderful." The gentlemen who came forward all expressed themselves as feeling great benefit. One who was deaf and had not heard the tick of a watch for years, could hear it plainly when he left the platform. These meetings will more. be continued at the same place every Sunday evening until further notice. Mrs. Nickless will give receptions at her rooms, No. 108 McAllister street, every Tuesday and Friday evening.

ANNIVERSARY RECEPTION.

Mr. and Mrs. J. J. Owen, celebrated the fifth anniversary of their marriage on the evening of Wednesday, March 13th, at The Pleasanton, Soo Sutter street. The outer world was stormy and unpropitious, but within the genial walls and artistic parlors of the Hotel Pleasanton all was bright and joyous. The gathering was composed There are many good people who really believe entirely of those closely associated with Mr. and

Just before the grand march for the supperroom, Hon. M. M. Estee, master of ceremonschools, will surely succeed if not met with vig- ies, called the assembled guests to order and orous resistance. They seem to overlook the fact stated that the Rev. (?) W. H. Yeaw had a few words to say to the bridal pair. This gentleman then came forward and proceeded to cement the bonds in a way entirely original with himself, futile. It is impossible for the race to go back After recounting the tribulations and trials into the swaddling clothes of its infancy. Not through which they had passed, during the last five years, he inquired if, in consideration of all these perils they were willing to continue the relationship for five years longer. Upon their expressed willingness to do so, he presented the was suggested by the speaker, that in the discharge of their public work, it would be a good thing to use on cranks and spring poets!

Then followed the march to the supper-room, where a happy half hour was enjoyed around the There are too many mere believers in spiritual "festive board," to the accompaniment of choice music, by the Neapolitan Band, at the close of which the master of ceremony arose and spoke as

> Ladies and Gentlemen :- We will now com mence upon the other part of the feast, and if I am a little nervous in introducing the subject, I hope you will attribute it to my extreme youth

> It has been my privilege to know our host and hostess for a great many years;—of course our hostess must admit that, and so far as the host is concerned, I have no respect for age.

I think it is more than twenty-seven years ago when I used to come down from Sacramento where I then lived, and took a little steamer here and went down the Bay to Alviso, and then took the stage for San Jose. I used to take that trip four or five times a year; I wanted to make it every week; the fact was, my girl lived down at San Jose; and, strange to say, I caught her, too,
—that is, she caught me. Then it was I first the shameless perfidy attaching thereto, we shall however great or important it may be. He will though it was but yesterday when I was married, twenty-six years ago, in San Jose, and the first compliment I believe I received, was through the columns of the Mercury, of which our friend was the proprietor and editor. If you don't think I owe him a debt of gratitude, then you can't appreciate what a young married man, plumb full of devotion, feels when he reads an account of his own marriage.

Through a period of over a quarter of a cenury I have been privileged to know our host. His name has been imprinted upon the best page of California's journals. He helped to create the Japanese believe in the return of spirits at certain moral sentiment, in a large degree, in the neighborhood where he published his paper. He gave a direct and a right tone to politics, and in the narrow houses of the dead are then marked each hour of our country's peril he helped to mark out the line of patriotism. He blazed the first trees along the literary pathways of Santa Clara County, and he gave to the name of journalism a higher these lights to guide them to their friends on California who has done more to elevate the higher, better and nobler emotions of the human heart, teach the judgment aright, and mark out the pathways of duty, and so far as he could,

It is a pleasure for us to come here to-night, and pay to him and to his lovely wife, the tributes tribute of our love, our remembrance of past favors we have received at your hands, wainst the contingencies of a possible delay. and we express the hope that long life and pros-Well, it is all very thoughtful and pretty, and perity may attend you both. We ask Mr. Owen

to say a few words in response. J. J. OWEN.—Friends: After such a splendid eulogy I am so taken back that I hardly know invisible ones who still are with us. Why do we what to say. In the first place, I want to thank you all from the bottom of my heart for your attendance upon this occasion; for coming here in this terrible storm to show your appreciation of

It will be expected of me that I say a few words about "The Press," on this occasion, to which topic I will devote a few moments.

An independent, untrammeled, honest pressa press with a heart and conscience behind it one that seeks to lead rather than echo public opinion—is what the world most needs to-day.

There never was a joy without its counterpart of grief; never a pleasure without its corresponding pain. There never was a means for man's sibilities for usefulness, -so full of blessings to beam that kisses the dew-drop from the tiny blade of grass, and warms the heart of the rose into fragrant glory, may be turned into a consuming fire, and the good, it may be made the sunlight that warms into fragrance and beauty the waste places of the soul, blessing and beautifying the world of and unprincipled, it becomes a destroying blight -a deadly sirocco-licking up with its tongue of flame, the moisture of good resolutions in the

The Press is the lever of Archimides that moves the world. It is the still, small voice, speaking out of the silence, to lead nations out of their bondage onward and upward to a higher plain of thought and action. Without it chaos would thought and action. Without it chaos would come again, and the dark night from which the by night, leading the wandering sons of earth up from the wilderness of ignorance and error, and out into the promised land of enlightened freedom. May its power extend and usefulness in crease, until in the good time coming, the world shall be blest with a vastly better humanity-till law shall become a friendly system of arbitration -and nations shall learn to practice war no

Once touch the soul of man with a live coal from the altar of the Press-with a spark of magnetism from its living batteries-and henceforth a change like a new creation comes over that soul. For it there is no more indolent ease-no

more satisfied rest in the obscurity of mental night. It begins to chafe within its prison bars and struggle with its chains. There has been aroused within a thirst for the living waters of knowledge, that increases with the supply; and with pleading hands and lips, it ever asks, like poor Oliver in the story, for "more-more." And here in the soul's eternal longings for knowledge we catch a glimpse of the purple halo of its divinity, and read its destiny, written by the finger of God-" Thou shalt live forever."

" Firm in the right! the Public Press should be, The tryant's for, the champion of the free ! Faithful and constant to its sacred trust,-Calm in its utterance, in its judgment just, Wise in its teachings, uncorrupt and strong, To spread the right and to denounce the wrong I "

ME. ESTEE .- There is a country a little bigger than Europe, and according to our belief, bigger than the whole universe; it is the American Re public. There are no words in the English language potent enough or great enough to express it, but we have got a gentleman here that can come nearer doing it than any other man, except California agriculturist who brags of his I refer to our worthy friend, Mr. Thomas E. Kennedy.

MR. KENNEDY .- The American Republic needs no eulogy from me or the tongue of man. From the hour that the Independence Bell struck her freedom to the present time, the American Republic has been the envy of kingdoms, the pride of statesmen and the bright political light of the world. I think that in times of trial, danger and war, the American Republic is to be con-gratulated that her sons were true and brave and her daughters loyal. But if the sons of America have been great in times of war, they have been no less great in times of peace. What realms of science have they not conquered, what poetry have they not sung, what mountains of wealth explored. It is said, notwithstanding all these great achievements, that the patriotism of America is dead. I remember as though it were but yesterday, that when it was announced that one solitary flag had gone down in a southern sea, the slumbering patriotic fires burst forth, and the American people rose up at once in defense of their country and their flag, and this taught us that the American Republic was still " The land of the free and the home of the brave,"

MR. ESTEE.-There is a little part of this American Republic where there is more land to the acre, more and brighter sunshine, where the birds sing sweeter, the ladies are more beautiful and the gentlemen more impudent than any other part; that is California. We have a distinguished gentleman present who will be pleased to tell you all about this new wonderland of the west; it is my friend Mr. Van Duzer, a well known lawyer and scholar, who is good looking,

and a favorite with the ladies.

A. P. VAN DUZER. - Mr. Chairman, Ladies and Gentlemen:-That took my breath away. It is pretty hard to commence on a modest man in met our host, Brother Owen. I recollect it as that manner. I am glad that I am here, not only Jose, but what the pages of the Mercury were on account of the elegant lunch I have eaten, but to hear the very eloquent remarks made by our I always had an able assistant and co-worker in host. There is more solid sense there to the Mr. J. J. Owen. While a member of the Assemsquare inch in that little speech than anything I bly of California, we are indebted to him for some have heard in this State, not excepting the speech of the very best provisions of our State law on of my friend, Mr. Estee.

I do not see that anything needs to be said particularly about California; she can speak for herself. But I want to pay not only my regards, but my tribute to the bravery and boldness and conscientious courage which our host has evinced is entirely neglected. We need to train the in the struggle and battle he is making here in physical powers for the great industries of our the cause of truth. I read his paper frequentlywhen I can borrow or purloin a copy; I am not an individual known as a regular subscriber—but I have never picked up a sheet of that paper but I have seen something new in it-not in the direction of sensational news, but something worth Republicanism is because they have introduced

I want to say, that I consider the work Mr. true to the great principle of liberty, and no matmost remarkable ever undertaken in the history of this or any other country. There is a general MR. ESTEE.—The next step, of course, is shaking up in the theological elements. I do not True Marriage. I will call upon our friend W. J. know, sometimes, what to think. Is it true, and Colville. is it a fact that that tremendous faith that has lasted for two thousand years, that has led men fearlessly into the lion's den; that has stood by some of my own ancestry, amid the flames of martyrdom, rather than take back a word of that great of our esteem. It is a pleasure to say how faith; that has uplifted the earth from barbarism to the light of civilization, is all a mistake? Providence have been showered upon you, that Is there a new dawn and a new sun rising that all about them, and when we know that in their We pay dispels all this as though it was a fog, and says to work they are so perfectly united, we see that with the says to work they are so perfectly united, we see that with the says to be marriage is a great and triumphant success. tion?" That when my mother took me by the hand and knelt and prayed, that for Christ's sake my sins might be forgiven and my feet directed in the right path, that was all a mistake? I do not know. But this I do know, there is a general uprising in theological circles, and the work that my friend is doing is, at least, of that kind that

will sort out the wheat from the chaff. How often have I looked into the darkness and wished I could hear the voices other people tell me they hear, and see the forms they tell me they perceive. How I have wished for

> "The touch of a vanished hand," The sound of a voice that is still.

But no sign ever came to me. But it is not for me to say to others this is not true.

But I want to compliment our host, and say I hope everything the GOLDEN GATE tells us every Saturday is strictly true. Nothing grander, purer or better was ever conceived in all the ages, than the philosophy and doctrines advocated by that

paper. It makes us better. In a community like this, where religion and morality goes for nought, where morality is almost scoffed at, the battle which our host and his wife are making, should not only have the moral, but financial support of this community. It costs money to run newspapers. It is a most strange thing to me that people die so rich, and make no endowments to help the gallant fight made by our host and hostess. [Great applause.] I say it from my heart and honestly, that I think the people of San Francisco, if they are in ear-nest and genuinely in favor of building up truth, morality and right, they should rally to the assist-ance of Brother Owen and his gallant wife, not only with their compliments, but with their coin,

MR. ESTEE .- We now have the subject of the brotherhood of man, to which Allen Griffith will respond, I suppose he can include the sisterhood

[Bro. Griffith's able speech on this subject is too good to be abbreviated, and as we cannot find room for it entire in this issue we will reserve it for next week .- Editor GOLDEN GATE.]

MR. ESTEE .- I want to call upon one of the distinguished ladies present; the time has come when she can interest us hard-hearted men upon the Highest Culture.

MRS. NELLIE EYSTER:-

THE TRUEST CULTURE.

'The truest culture is to speak no ill;
The best reformer is he who is quick to see all beauty
and all worth."

"O, to be something, SOMETHING, Each one to sit on a throne, A lofty, adorable being, With an ENQUISITE Boston tone." This is the cry of the thousands As onward the gay world plods; For "culture" and culture only Lifts the commonplace up to the Gods. Magnificent Mrs. Fitz Doodle Around this fair globe has swung; Her beauty, her wit, and her money,

The theme of each wagging tongue very Hypatia in learn In courage a Joan D'Arc.
A Soion of feminine folly, In fashion its highest mark, O, enviable Mistress Fits Doodle ! " It's culture," cries Oscar Wilde, And his soul's limp vertebras bending He worships False Culture's child, There's a law of contradiction That runs through this realm of ours, In which, like substance and sha low, Walk parallel, unseen powers. The keen eye of that law's discrement And measures the worth of the object By the motive far more than the "da," Outside of the Fitz Doodle circle Another world whirleth apace, And through it a vestal moveth With stately and exquisite grace. She openeth her mouth with wisdom," Her words are the boney of love, Her tongue is the law of kindness, Her gentleness that of the dove. She lays th her hand to the spindle, She glories in LABOR's gains With the waters of benedictions She washes out Error's stains. She reacheth her hands to the needy, She pleadeth the cause of the poor To the weary and heavy ladened Swings open her palace door; With faith in the God unclouded She sees o'er her vast domain, Alike on the just and the unjust Falleth the blessed rain. Thus, leveling all distinctions. Perceiving beauty in all, Her subjects are brothers and sisters, She knoweth nor great nor small, All hail I thou virgin, the peerless ! All hail I thou beaven born queen I Our heart's deepest homage we yield thee For thou art TRUE CULTURE, I ween, We greet thee with rapturous welcome, And pledge thee, at this bonny feast,

MR. ESTEE.-We have found out that ladies can do and how well they do it. We have an. other sentiment here, we will call upon our edu-cator to respond to "Popular Education," Mr. James G. Kennedy.

A loyalty true and unswerving,

A throne in the soul of each guest.

MR. KENNEDY .- We have talked education and dreamt education, and been educated, so to speak, but there are some things about education you may not have heard of. I used to see our friend, the bride, beating a regular tattoo—not that she was whipping anybody, but keeping time to music, you understand.

For a quarter of a century our host has devoted his energy to advance popular education in the State of California. There never was a time when the public schools needed assistance in San open; and while I labored there for fifteen years education.

I will briefly say that popular education should develop one on all sides -physically, morally and mentally. The present education deals with the mind and morals to some extent, but the physical day, and no education is complete without it. It will come in the education of the future; and our boys and girls will be fully equipped for the practical duties of life.

The reason that monarchies are tending towards too much popular education. Educate a man ter what party he belongs to, the Government is safe; and without it, it is not.

MR. COLVILLE .- Mr. Chairman, Ladies and Gentlemen:-- However much we may theorize on any subject, we never know how true our theories are until we shall have practically exemplified them. But when we come into these beautifu rooms and among these friends, and see our kind host and hostess radiating kindness and wisdom [Hearty applause] Nothing can be more beautiful than to realize that when the GOLDEN GATE swings open, that it is swung open by Mr. and Mrs. Owen, and that in the editorial and other

work of the paper the two work together as one. You have heard of Mr. and Mrs. Browning and how beautifully they compose poetry together; and you can hardly speak of the poetry of either one without thinking and accepting that of the other. And so you feel that in every great enterprise man and woman representing the perfect union of reason and intuition, intellect and affection, must go together before the world.

True marriage is that our reason and our affection should be perfectly wedded; that all that is wise should be united with all that is loving; that everything that elevates mankind on the intellectual plane should also elevate him in the sphere of the affections. When we gaze upon the true happiness which springs from a natural union, we see that all nature shows that true marriage is the union of the soul of all that makes life indeed beautiful in its interior thought and in its outward expression.

We have heard this evening many lovely and inspiring words concerning the editorial policy Mr. Owen has always pursued. We to not feel indeed when a new revelation comes to the world that it is to take from us everything we had, or that it asks us to give up anythi good, but it simply cracks the shell and reveals the beautiful and nutritious kernel within; that it removes the peel of the fruit, and we enjoy eating it a great deal more than eating the skins. So everything we find treasured up in the religions and philosophies of the world will be brought out in the higher culture of the Twentieth Century, when it has received its legacy from the Nineteenth of the true marriage of the intuition and the intellect.

So let us feel that the work in which our kind and noble host and hostess are engaged is the work of truly marrying all that is needful for human elevation, and in that work they will ever be increasingly blessed.

MR. ESTEE .-- We are going to close under most fitting circumstances; there are several una married people here that are willing to be truly married. The next subject is going to be "The Ladies." We have an unmarried gentleman to respond on that delightful subject. No doubt he will be willing to be truly married when he finds the right girl. I will call upon Charles E. Gunn.

MR. GUNN .- Mr. Chairman, Ladies and Gentlemen :- I feel somewhat at a loss to-night from the fact that I stand in the shoes of another that are too large for me. So much has been said upon this subject that it is difficult to say any-thing new. Their worth has been told in prose and in poetry, and music has anthemed their praises in strains of undying melody. And yet I question whether woman to-day receives that consideration to which she is entitled.

We find in studying the history of the past, that when serious difficulty and trouble comes upon a nation, that generally there is a woman successful than her predecessor, or her male suc-In the works of Sir Walter Scott and others, where there is degradation manifested, if any salvation comes, it comes through the instrumentality of woman. It is the same in Shakespeare's plays, where salvation comes, it is through the intuition and genius of a woman. [Applause,]

As the world is moving on woman is more and more appreciated. I think it was Madame de Stael who said that architecture was music frozen; I might paraphrase and say that as sculpture is painting petrified, so woman may be said to be the living poetry of the world. [Applause.]
MR. ESTEE.—In conclusion I wish to say, by

request of our friends, that we are most grateful for the pleasure of this occasion. Some of us are disbelievers, but none are disbelievers in that higher education which will make us better men and women to-morrow than we are to-day. I am commissioned to say by our host that in parting, we wish you each a kind good-night, pleasant

dreams and slumbers light. Among those who were wresent we may name, Dr. and Mrs. G. B. Crane, Hon. Amos Adams and wife, Mr. and Mrs. Alfred Adams, Mr. and Mrs. Geo. Bothwell, Mrs. Danforth, Capt. and Mrs. Bushnell, Mr. and Mrs. Abijah Baker, Mr. H. L. Williams, Mr. and Mrs. W. H. Yeaw, Dr. and Mrs. Allen Griffiths, Mr. and Mrs. T. E. Burns, Mr. H. C. Menomy, Mr. — Mann, Mr. and Mrs. Chas. Smith, Mrs. Morton-Smith, Mr. ohn Slater, Mr. and Mrs. R. B. Hall, Miss leorgia Hall, Mr. C. E. Gunn, Mr. Bruce Elder, Dr. J. V. Mansfield, Dr. and Mrs. Nickless, Mr. W. J. Colville, Madame Fries-Bishop, Mrs. Sarah A. Harris, Miss Ella S. Nunn, Miss Mattie Hughes, Mr. and Mrs. J. J. Whitney, Mr. E. W. Steele, Mr. and Mrs. Elisha Morse, Miss Young, Mr. J. C. Gore, Mr. Geo. H. Hawes, Miss H.

At each plate was a neatly printed souvenir of poems written for the occasion by some of our best poetic writers. (These will appear in our

Mr. and Mrs. Owen regret that they could not have extended their invitations to many others, as they would have been glad to, but their rooms would accommodate no more without crowding.

#### EDITORIAL NOTES.

-We hope in a few days to place the Hotel and Sanitarium project before our readers in a derapidly as possible.

-The Kindergarten, Chicago, is a zealous expenent of what it pleases to call "the new education, or the true development of the three-fold nature of the child." It is brimfull of interest for all parents and educators.

-The "Ghost Stories" on another page, by John Henshall, a late Christian minister, will be found to be a clear and comprehensive statement of a problem that one would think would puzzle those of our clergy who reject the facts of Mod-

-Mr. H. L. Williams, of Summerland, is in gression, the city, and will remain until the 20th, to issue deeds for lots heretofore engaged. All not calling for them by that date, except those with whom an understanding was had, their orders will be erased from the books.

-The next concert at the San Francisco Meta. row (Sunday) evening.

-We wrote the word "vril" in one of our last week's Fragments. The printer struggled with the word and at the first attempt got it "writ." Then we made it so plain in the proof that a blind man couldn't miss it. He wrestled with it again, and it finally appeared as "veil." We give it up. "These brief afflictions," etc.

-A grand concert will be given in Tucker's Hall, Alameda, this evening, Saturday, March 16th, at 7:45 P. M. W. J. Colville and R. H. Whiting will represent San Francisco. Mr. and Mrs. Batchelder and many talented artists resilent in Alameda and Oakland, will also contribute to a most attractive program. Admission, 25 cents.

-Friends across the Bay are reminded that W. J. Colville speaks in Oakland Synagogue, Thirteenth steeet, every Sunday, Monday and Thursthe Reign of the Prince of Peace on Earth," Also in Tucker's Hall, Park street, Alameda, every Monday and Thursday, at 7:30 P. M.

-Mr. I. K. Fisher, of Santa Barbara, the owner of the land adjoining the Ortega Rancho on the east, has agreed with Mr. Williams to sell no land without inserting in the deed the same prohibitory liquor clause, that is inserted in the deeds to lots in Summerland. This practically prohibits the sale of liquor in the neighborhood of Spiritualistic Colony, for no saloon can be established within an advantageous distance.

# W. J. COLVILLE'S WORK,

On Sunday last, March 10th, W. J. Colville addressed a very large and deeply interested audience during the morning service, in Metropolitan Temple, on "A Sermon Preached in the year 2000." This was the second on Edward Bellamy's thrilling story, "Looking Backward," which is regarded by many as the ablest solution of the great industrial problem of these times yet offered to the public. As these discourses are to be shortly redelivered and reported we offer no abstract on this occasion. As usual there was ome very fine music and a beautiful impromptu

On Sunday next, March 17th, W. J. Colville's

at the bottom of it; but somehow or other on the life and work of "Thomas Starr King." There was a very good and much delighted audience. The class lessons on Tuesday and Friday were largely attended despite the heavy rain. Mrs. Wilson's addresses and treatments are doing great work. Numerous copies of the GOLDEN GATE are sold regularly and altogether the College may truthfully be said, to be in a thoroughly thriving condition. On Sunday next, March 17th, there will be a grand service, at 7:30 P. M., by the Irish members of the College, Mr. Colville will lecture on "A Metaphysical View of the Life of St. Patrick." The music will be of unusual excellence, the choir will be assisted by a stringed orchestra. All seats free. Voluntary collection.

ANOTHER SELF-CONVICTED FRAUD .- Now comes Carrie M. Sawyer, for many years a professional medium for the form manifestation, in this city, Boston and elsewhere, and declares like the Fox women, that her show, through all these years, has been a shameless deception. Although it is claimed in the report of her public confession that this woman was one of the recognized lights in spirit phenomena, our readers will bear us out, that no such claim has ever been made by this journal; in fact, her name has never, as we re-Kennedy, Mrs. Emily Thompson, Mrs. Nellie Eyster, Mrs. Julia P. Churchill, Mr. A. P. Van-Duser, Hon. M. M. Estee, Prof. James G. Kennedy, Mr. and Mrs. A. J. Wilson, Mrs. S. M. Kingsley, Mr. S. B. Clark, Mrs. Dr. Nellie Reighle; Mrs. E. F. Sutherland, Capt. J. E. her presence. On the other hand, when we disher presence. her presence. On the other hand, when we discovered as we did, that she practiced heartless tricks in the name of Spiritualism, we took no further interest in her shows, nor cared to know whether she possessed any mediumistic gifts at all, or not. And this we regard as the true course to follow in all such cases. There is no lack of honest mediums, and they alone should be encouraged.

### Children's Lyceum.

Editor of the GOLDEN GATE:

Thinking a line from friends "this side of the bay" may be well received. I beg leave to say to the readers of your valued paper, that we are doing a good work for the youth of Oakland, in our Children's Lyceum, held at Fraternity Hall, corner Seventh and Peralta streets, every Sunday, at 1:30 o'clock P. M. Our brother Davis, being President, strives to do all in his power to make it interesting. Sister Knott, organist is ever ready in her place, accompanying the sweet voices finite shape, as the matter is being worked up as of the children with sounds of melody, bringing to mind the words of the poet, who says:

> "O wonderous welding power of song, O lifting power of poet's art, How helpful to the aspiring soul, How restful to the struggling heart.

Is it not a foretaste of heaven?" We have also organized an adult class which is well attended, and holds its sessions in the adjoining room, under the leadership of Dr. Macorley. The subject under consideration being of exceeding interest. We cordially invite all friends visiting our city to drop in and see for themselves what we are doing. With the hope of the future prosperity of all Lyceums.

I remain, yours in the cause of truth and pro-MRS. H. L. BIGELOW. Secretary of Lyceum. OAKLAND, CAL., March 11, 1889.

# Fraternity Hall.

EDITOR OF GOLDEN GATE.

The First Progressive Spiritualists of Oakland physical College Hall, will take place Saturday, met last Sunday at Fraternity Hall to hold their March 30th, at 7:45 P. M. Look out for several usual exercises. Mr. Sheppard, presiding. At speakers and test mediums will be present. ightful novelties. Program in GOLDEN GATE | the evening meeting Mrs. Cowell gave the opennext week. Any friends willing to contribute selections must leave word at the College to-morweather. Mrs. C. J. Meyer occupied the platform for the evening, giving tests. There was a

large number given and recognized.
Next Sunday evening Mrs. C. J. Meyer and Mrs. Finnigan have promised to be with us and give tests from the platform. We invite all to come and visit us. Spirit names given in full. We beg to announce that the lady members of the above Society have made arrangements to hold another meeting, in behalf of the Building Fund, to erect a spiritual temple to the citizens of Oakland, which they have named the Industrial Aid Society. Mrs. J. H. Bigelow, President, Mrs. Cowell, Secretary. Meetings commence at 7 P. M. Yours fraternally,

MRS. DAVIS, Sec'y.

OAKLAND, March 13, 1889.

# Philosophical Spiritual Association.

EDITOR OF GOLDEN GATE:

The Philosophical Spiritual Association of Portland, are now fully organized with E. F. Staley, day, at 3 o'clock. Subject of lecture March President; Mrs. Amanda Taylor, Mrs. S. F. Jones, 17th, "The Coming of the Kingdom of God and Mrs. Jennie C. Reed, Vice-Presidents; Morris S. Liden, Secretary; and C. A. Reed, Treasurer. The Society is incorporated under the Laws of the State of Oregon—have some forty members meet every Sunday, at Central Hall, Sixth street between Alder and Morrison, at 2:30 and 7:30 P. They have a good corps of mediums and speakers, and are already attracting the attention of the thinking world.

PORTLAND, OR., March 5, 1889.

# FORM OF BEQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form | terior or spiritual the mental method emof bequest is suggested:

"I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated, November 28th, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, —— dollars."

Advice to Mothers.

Mrs. Winslow's Soothing Staur should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a butten." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoes, whether arising from teething or other causes. Twenty-five cents a bottle.

# St. George's Hall.

EUTTOR OF GOLDEN GATE.

It is not to parade a particular meeting before the public that those in St. George's Hall, 909 Market street, every Sunday are reported for your excellent paper, but to give credit to whom credit is due. And yet to name all the speakers, and to speak of the sublime sentiments and music rendered at each session would occupy too much space in the GATE, so that other and more heavily aden vehicles might be obstructed in passing iu. So at this time will only say that the harmony is of such a nature that grand manifestations are had. We know of some spiritual lecturers and mediums who are so ignorant of spirit control, that if a young man in their audiences should be brown violently out of his seat on to the floor, they would at once undertake to exorcise the spirit by channg, rubbing, commanding the evil spirit to depart, even if a tumbler of water had to be dashed into the face of the medium.

In mesmerizing an individual perfect quietude should be had, and the subject under control should not be touched nor interfered with in any form whatever, save by the suggestion or will of the operator; and so when a medium is controlled or mesmerized by his invisible operator, let the audience fold their arms, sit quietly, and await results. My word for it, backed by years of ex-perience, the medium if let alone by mortal hands, will unfold into a bright and shining light to the world, as instanced by a young medium in our meetings. It is not because the spirit is evil that it personates its death scene the first time it has possession of the medium, but that it may be recognized. Although to the many the manifestation through this young, unconcious medium seemed ludicrous, and almost tragic, be now in our meetiags, talks, sings and plays grandly.
For the right, Mrs. F. A. Logan.

The Young People's Meeting.

EDITOR OF GOLDEN GATE:

Notwithstanding the apparent opposition of the weather, a very good audience listened to the program furnished by the Young People last Sunday evening at St. George's Hall. In addition to the usual exercises the hearers were favored with an exceedingly interesting address from Mr. P. C. Tomson of Philadelphia, whose stock of knowledge and practical experiences rendered with a natural flow of language, never fails to interest all within the sound of his voice. He has kindly consented to favor us with some of his thrilling experiences next Sunday evening, March

Those taking part in these meetings vary in age from ten to eighty years, and therefore it can not be correctly styled "a children's meeting," as some who have never attended are inclined to name it. The youth are allowed a certain portion of the time to participate, and as this is the only meeting where the young ladies and gentle-

men are noticed, the managers have designated it "The Young People's Meeting."
Mr. Perkins demonstrates the practical application of phrenology, in addition to several songs and selections, each evening. Mrs. Perkins gives each session a great number of positive tests of spirit existence and their ability to communicate to their friends.

The managers intend to so conduct these meetings that no skeptic can find aught to ridicule or condemn. The attendance at these gatherings has been in excess of our expectations, and while we do not boast of the development of some wonderful phenomena, it is claimed that as much good is being done to the cause of Spiritualism as at any other hall in the city. To correct false impressions is the aim of this explanation, which

we hope will not be necessary in the future. This same society will celebrate our regular anniversary on Saturday evening, March 30th, in the St. George's upper hall, with a first-class entertainment and social hop, with refreshments. Appropriate exercises the following Sunday will be continued in Fraternity Hall, when good Come and join us. ONE OF EM.

# OUR QUESTION DEPARTMENT.

MRS. HARRIS:-What relation does the vril spoken of in Lord Lytton's "Coming Race" hold to electricity? Does Keely use the same force in his motor? What part does this subtle power play in the mental scientist's practice?

All the forces known in nature are modes, or differentiations, of the one primary force, spirit, while all the forms through which these forces manifest are substance. 'Spirit and substance externalize as matter and force. Vril, known by Violet Wheeler. many as akasa, in point of power is nearer the primal force spirit than electricity. Of course, the more interior, the greater danger to ones self and to others if used for selfish purposes. Vril can be generated by concentration of the mind until the force may belong to the individual to use at will. Again, we see persons who seem to have the power naturally from birth. Mesmerists use this force directing it by their will, for while we find some people who have this power in a large degree, we find others pecularly sensitive to its influence. It would seem that Keely has The two other societies are doing finely, and the good work goes bravely on, and knowledge shall be increased and the whole world shall know that man is immortal. Yours truly,

C. A. Reed.

Property and the command of this force in its action on the human and animal plane, but that he hopes (with much prospect of success) to produce a motor that will supercede all others. percede all others. Doubtless we must look to the "Coming Race" to see the filling out of the prophecy, for until hu-manity outgrows all selfishness, such a power would be destructive to mankind. I am inclined to think that, however inployed in healing disease may be, that the cure is only assured when there is set up sympathetic vibrations between the healer and the sick. These vibrations must be etheric, given the quality of love and good willing, they are health restorers far removed from the drug medication that has held sway so long. When one realizes the unity of all things he will feel there is one law, that of love, one force spirit, one eternal substance out of which all form proceeds. As man comes into harmony with

out his individual being, knowing himself possessed of God-like powers, gradually he comes to himself a God.

SARAH A. HARRIS.

BERKELEY, CAL.

#### A Noble Use of Wealth.

[H. L. Williams, proprietor of Ortega Rancho, the site on which Summerland, the Spiritualist Colony, is situated writes to the " Better Way " as follows:]

· · · I am a practical Spiritualist, and believing that the cause could best be promoted by the formation of a colony where all Spiritualists of the world could meet and find homes, and noticing that Brother Owen was advocating the formation of such a colony, I wrote him on the subject. It resulted in his coming here and examining the site, with which he was much pleased, and the laying out of the colony. I would not agree to cut into my land, however, until there was a certain number of lots sold. More than double that number has been sold; two families are already living in the colony, a third house was commenced to-day with 1,200 lots sold, and the thing is now an assured success! Mr. Owen undertook it more for the sake of the cause than the money in the advertisement. We are projecting SPIRIT EONA'S LEGACY TO THE with, or in connection with the town, a large hotel and sanitarium and a free home for aged and worn-out mediums, the latter to be fed from the hotel. These build- VOICES FROM MANY HILL-TOPS, ings to be located on one of the finest sites in the world. . . . I have reached the conclusion that it is the sheerest folly to spend one's life in the accumulation of wealth to leave behind, and therefore shall make Summerland a success if it takes every dollar that I have Truly yours, H. L. WILLIAMS. in the world.

#### Opinion of a Stranger.

EDITOR OF GOLDEN GATE:

In the pursuit of health, I have recently been wandering through the southern portion of your State, enjoying the delightful climate, and "taking in" its many advantages for a home. I find your winter climate so mild and delightful, as compared with that of Minsesota, where I reside, and the advantages of a home here so many and inviting, that I am reluctant to leave your golden shores. But what I wish to say here, more especially, is in approval of your movement in behalf of establishing a Spiritualist colony on this Coast, and particularly of the location you have selected for that purpose.

In a recent visit at Santa Barbara, at the request of friends in Los Angeles and Pasadena, I spent some considerable time at Summerland, going over the place so generally as to enable me to say that I have been upon nearly every block of the new town; and a more charming spot for a colony, in all respects, I have never seen and can not well imagine. There is scarcely a lot on the place that is not available at once for building purposes, and the view of the ocean and surrounding country is unsurpassed. You have my best wishes for the success of your scheme. In fact, failure does not seem to be within the range of reasonable probabilities.

Very truly yours, etc. W. W. FOLSOM.

ST. PAUL, Minnesota.

# Progressive Spiritualists.

Editor of GOLDEN GATE:

The meeting was called to order and remarks made by the President, John A. Collins. After singing by the audience, the subject of the "Responsibilities of Mediums" was discussed by Mr. Staynor, of Philadelphia, who spoke very acceptably for nearly one hour, and was followed by Mr. but the outward expressions of the primal Mills, Anderson, Bouton and others. Tests were given from the platform by Mrs. Place and Mrs. Clara Mayo Steers; instrumental solos by Miss SECRETARY.

# IN MEMORIAM.

Most beautiful and impressive services were held in the great hall of the Metaphysical College, on Tuesday, March 12th, at 2 P. M., in honor of Mrs. Townsend, of Oakland, who has been with her family from the first a highly valued member and supporter of the institution. Despite the heavy rain there were over one hundred persons present. The music was solemn but inspiring, and appropriate. W. J. Colville delivered a befitting eulogy, in which the sterling virtues of this noble woman were forcibly portrayed.

The floral offerings were numerous and exquisite. Friends vied with each other in rendering a last tribute to the earthly memory of one whom all who knew her could not but venerate and love. The remains were exposed at the close of the services, surrounded with the choicest flowers. Though for a long time a great sufferer, her last hours were peaceful in the extreme, and her numerous friends may indeed feel certain that she

has gone to a brighter home, and is still watch-ing over and working with her loved ones here. The interment took place at Lone Mountain Cemetery immediately after the services at the College. Mrs. Townsend, though far from wealthy, has made most charitable disposition of her property and has proved in this respect her unswerving fidelity to the principles of her life.

# TESTIMONIAL TO DR. J. S. LOUCKS.

NORTH YAKIMA, W. T., July 14, 1888. Dr. J. S. Loucks, Worcester, Massachusetts: Dear Friend:—I write a note to-day to let you know that I am feeling well, and have been ever since I commenced taking your medicine. I do not think I need any more now. I have been at work ever since I began using your medicine, and have not got it all used up. Before I got it I had been taking sixty grains of quinine a week, and A St. Patrick's day oration. Everybody welcome.

At Metaphysical College, 106 McAlister
street, on Sunday last, March 10th, at 7:30

The March 1

PUBLICATIONS.

# A New Departure!

Spirit Eona's Legacy to the Wide, Wide World to be sold by Agentsland through the House direct

To introduce this GREAT SPIRITUAL WORK Into every Spiritual family, and to those that read for advanced thoughing I wish to appoint an agent (lady or gentleman) in every city and town in the United States, Canada, and foreign

Those that will accept this position will find it very please ant work. A few hours each day devoted to the sale of this book will bring you a nice income. Aside from this, you are doing a great spiritual good in distributing to the many the advanced thoughts in the book.

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EM ONLY ONE AGENT to each town or city is wanted, Those that desire the same will please advise me at once, and I will mail them full particulars as to prices, etc.

The book is well advertised, and the many sales we have made is proof that this is the proper time for a book like this

[TITLE PAGE.]

# WIDE WIDE WORLD:

ECHOES FROM MANY VALLEYS.

-{ OR THE }-

#### EXPERIENCES OF THE SPIRITS EON & EONA

In Earth-Life and the Spirit Spheres: in Ages Past in the Long, Long Ago; and their Many Incarnations in Earth-Life and on other worlds.

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# NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A.M., in Fraternity Hall, Pythian Castle Building, Nos. 909% and 913% Market street, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 2 P. M., Washington Hall, 35 Eddy street. All are invited. Admission, to cts. The Library and Reading Room of this Society is located at 841 Market street, "Carrier Dove" office, and is open every week day from 9 a. m. to 5 p. m.

METAPHYSICAL COLLEGE, 106 McALLISTER Street—W. J. Colville lectures every Sunday, at 7:30 F. M., and conducts classes for thoroughly practical instruction in Spiritual Science, Tuesdays and Fridays, at 10 A. M. Lectures and conversations on Theosophy, Tuesdays and Fridays, at 7:45 F. M.

SPIRITUAL CIRCLE OF HARMONY IN ST. Georges' Hall, 909 Market street, between Fifth and Sixth streets, Sundays, at 11 A. M. and 7:30 P. M. Everybody invited. Perfect liberty for all to participate. Mrs, F. A. Logan, presiding. Admittance, 10 cents. LECTURE. TESTS AND SPIRITUAL HEALING, by Mrs. Edith E. R. and Dr. J. R. Nickless, of New York, at St. Andrew's Hall, No. 111 Larkin street, every Sanday evening, until further notice, commencing March 3d, at 7:45 o'clock. All are invited; seats free.

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening, at 8 o'clock, at St. Andrews' Hall, No. 111, Larkin street. Mrs. E. B. Crossette, the Inspirational Speaker, and good Mediums at every meeting. All invited. Admission 10 cents.

W. J. COLVILLE LECTURES EVERY SUNDAY in Metropolitan Temple. Services commence precisely at 10:45 A. M. Organist, Prof. Eckman; soprane, Mme. Marie Bishop. Everybody invited.

CHILDREN'S PROGRESSIVE LYCEUM MEETS
every Sunday at Fraternity Hall, corner of Seventh
and Peralta streets. Get off at Center street station,
Strangers and friends always welcome.

THE PEOPLE'S SPIRITUAL MEETING IS HELD every Sunday evening, at 7:30 o'clock, in Washington Hall, 35 Eddy street. Speaking and platform tests by the best mediums at every meeting.

FIRST PROGRESSIVE SPIRITUAL ASSOCIA-tion of Oakland, meets every Sunday at Fraternity Hall, corner of Seventh and Peralta streets. Meetings at 3 and 7:30 p. m.

OPEN MEETING.—ON AND AFTER SUNDAY, November 11th, at 2 o'clock, a Bible Class will be held at the Home College, 324 Seventeenth street. All will be welcome.

MRS. J. R. WILSON'S CLASSES IN SPIRITUAL Science, at 105 McAllister street, on Monday and Thursday, at e F. M.

Marc

#### Ghost Stories.

ROUTER OF GOLDEN TAXABLE

I have often wondered lately at the utter ghost stories, tales of apparitions, whether of the dead, or of unknown visitants from the spiritual world. I considered the belief in all such stories and tales as proofs of a week and superstitious mind; indeed, I thought of an apparition as an impossible thing, and therefore no amount of testimony could make me believe it. I think this state of mental imperviousness to all stories of supernatural voices, and supernatural appearances, was owing to the at-mosphere of orthodoxy in which I had lived from the moment I took my first somewhere else; and of a local hell, somewhere below, " under darkness;" or somewhere else, into which the two great classes parted and us, the absolute impossibility that I have spoken of. It is not a month since the case was thus stated to me by an orthodox Christian: "Spirits never return to this earth, the good are in too grand and giorious a place ever to wish to come; the bad are bound in chains and cannot. It is not the first time, nor the hundredth, that I have heard it similarly put.

But to return to my point, I have often wondered of late, that during my life as an orthodox minister, it never occurred to me that my disbelief in ghost stories was in fact a disbelief in the Bible—that the most startling of them found in any book whether of fiction or fact, or related by any friend, is equaled by narratives in the Bible-indeed, that if every tale of supernatural appearance told in our day, every tale of midnight silence broken by some mysterious voice, or chan ber solitude invaded by some flitting figure, whose pale and shadowy form caused the spectator's hair to stand up, every tale of the materialization of a spectral being through the intervention of a professed "medium," were a pure invention, it is at least copied after stories in the Bible. If the disciples of orthodoxy argued about the apparitions of the Bible according to their common methods of reasoning, they would say: "I know that spirits appear to men; it matters not whether any human book records the fact or not, or whether any living person testifies it or not, the Bible says it; in short, the deductions of reason, or the revelations of science, or the experiences of men are lighter than a feather, either as being in conflict with, or confirmatory of, anything that the Bible says."

But many of them seem incapable of so reasoning in regard to apparitions. They are possessed of the notion that when their ing platform above platform of worlds of poor planet earth. But I repeat it, the Bible goes on the assumption of with men; it goes on the assumption that they are around us, and may assume than God? Shall a man be nore just than his maker?"

Was there ever a more thrilling ghost story than this? Was there ever more of paralyzing effect upon an eye-witness? But many will say that these were the infant days of the world, and what happened then ought not to be taken as a sample of later times, when revelation is abundant. I presume that the abundance was complete from a Christian standpoint, when Christ himself became the visible and audible teacher of men. It is clear that belief in apparitions was commonly entertained, and that the Great Teacher so understood it, never either rebuking or correcting it.

The disciples were afraid when they saw their Master treading the sea as if it had been solid pavement, and said: "It is a spirit;" they "cried out for fear." Christ never dreamt of charging them with either ignorance or superstition in supposing they had seen a spirit in human form upon the water; he calmed their agitations, but he never corrected their mistake; "It is I, be not afraid." And then on the occasion of his resurrection, when he suddenly entered a room without a door being opened, "the disciples were terrified and affrighted, and supposed they had seen a spirit." They thought that a being that could thus set at nought the laws of matter, must be a spectre. Christ took great pains to show them their error. But how? Not by saying there are no such things as apparitions, as he certainly should have done if there had not been any, but by showing that he could not be one, because he had all the attributes and accidents of a body. He gave a criterion, so to speak, for distinguishing spirits or apparitions. Will Christive over.—Porteus.

tians believe that he would have done this, if they exist only in the fancy of the

credulous, or in the imposture of the fraud? And then again, in the parable of the incredulity with which I used to regard all rich man tossing on the fires of hell, there was a request that Lazarus might be sent from the grave to his dissolute kinamen on earth to prevent them joining him in the flames. He thought that if the beggar whom they once knew, could stand before them in the phantom form of one from the invisible world, they would alter their earthly course. The ghost was not allowed to appear to them, but not because such a thing was impossible or irrational, or extraordinary, but because from the

nature of tnings, it would be of no use. I conclude at present, by repeating that the Bible equals any book for stones of ghosts, shadowy forms, unearthly appearbreath. The doctrine of a local heaven, ances, supernatural voices, portentous superhere above beyond the stars, or omens and the like. What does the Christian's story of it'amount to as a rule? does not study it except in parts. He does as I did for many years, and as Ichudi did constituting human society were ushered in the ages long gone by, namely. Use the at death, and confined "unto the judg-ment of the great day," of course, rea-dered all communication between the de-Christians had better take care how they disbelieve, to say nothing of ridicule, the Spiritualism of our day. Where is their JOHN HENSHALL. text book? TULARE, March 4, 1889.

A Bothered Investigator "-A Case in Point,

EGITOR OF GOLDEN GATE:

I have read A. J. Pethoud's letter in your issue of February 2d, also your answer, and feel much interested therein, because we have had several similar experiences, one of which I kept notes and

December 26, 1877, our friend G left our home in New Orleans for St. Louis, he being a pilot on the river. January 3, 1878, at 11 A. M, I sat writing at home, when a spirit friend of G's controlled my hand and wrote a personal communication to him, which I copied, addressed and placed in the letter box. Returning to my work I was again interrupted by G, himself, whom I plainly saw standing by my side. He took control of my hand the same as any other spirit might and answered the communication just written and mailed to him, and then disappeared, giving me no time to solve the mystery. I looked up and saw that it was just 12, or noon. I called my wife, handed he the writing, signed with his name, and said, something has happened to the boat, G has passed over. "If so," said she, "the morning paper will tell of it, and I would make a note of this and say nothing about it." This course was followed, we had no news and waited.

January 28, 1878, the boat returned and G came to our house, as he usually did friends die, they ascend as they say Christ did, to some place called heaven, leaving platform above platform of worlds "every pilot leeps such a record." Can far beneath their feet, to say nothing you tell just what you were doing at noon, on Thursday, January 3d? He took a book from his side pocket and after lookthe continued communication of spirits ing at it, said, "Yes; and a strange thing with men; it goes on the assumption that the evening of December 26th, I went on human shape, and suddenly become visi- deck, and a stick of wood fell on my foot ble and vocal. Take the narravive of and hurt me so that I had to wear a slip-Elisha in the ancient book of Job. He per at the wheel for several days. At the was one of the three friends who made an date you mention we were above Cairo, appointment with the afflicted patriarch to "mourn with him and to comfort him;" but, in fact, who did little more than upbraid him, thus aggravating his griefs. But in the deep silence of the night a strange and boding form came to him: "It stood still:" the outlines were indicated by the hoot and nut my foot in a chair. still;" the outlines were indistinct, but it was an apparition, a materialization of a color of the boot and put my foot in a chair, the universe as a separate force. The study of Mental Science is the greatest and closed the eyelids of the mineral kingdom study of Mental Science is the greatest and closed the eyelids of the mineral kingdom study of Mental Science is the greatest and closed the eyelids of the mineral kingdom study of Mental Science is the greatest and closed the eyelids of the mineral kingdom study of Mental Science is the greatest and closed the eyelids of the mineral kingdom study of Mental Science is the greatest and closed the eyelids of the mineral kingdom study of Mental Science is the greatest and closed the eyelids of the mineral kingdom study of Mental Science is the greatest and closed the eyelids of the mineral kingdom study of Mental Science is the greatest and closed the eyelids of the mineral kingdom study of Mental Science is the greatest and closed the eyelids of the mineral kingdom study of Mental Science is the greatest and closed the eyelids of the mineral kingdom study of Mental Science is the greatest and closed the eyelids of the mineral kingdom study of Mental Science is the greatest and closed the eyelids of the mineral kingdom study of Mental Science is the greatest and closed the eyelids of the mineral kingdom study of Mental Science is the greatest and closed the eyelids of the mineral kingdom study of the mineral kingdom study

> "That is what I cannot remember," he replied, "but I was not surprised at re-ceiving the communication from her."

> I then showed him the answer he had written to her, but of this he had no recollection, proving that while the mind was actively engaged, time was naught, but the meeting between friends was reality to the mortal.

> I hold that during sleep we may leave the body, visit and confer with friends on earth, or visit the schools of spirit land, and that we profit by the teachings; we bring back no memory of the event; but, if the time was spent in pleasurable intercourse with friends, memory adds its share, and we long to revisit the scene and again enjoy its pleasures.

JAS. H. YOUNG. ONSET, Mass., Feb. 28, 1889.

Tolerance and charity come with age and experience. I see no fault committed that I myself could not have committed at some time or another. - Goethe.

Use what talent you possess. The woods would be very silent if no birds sang but those which sing best.

Education pays an annual income for life, without expense for insurance, repairs,

No revenge is more heroic than that which torments an enemy by doing good

He who thinks his place below him, will certainly be below his place.—Saville.

Cultivation is as necessary to the mind as food to the body. - Cicero.

Mental Healing.

ERVIN OF GOLDEN GATE.

A friend writes me in regard to Mental Healing, that " it cannot go far toward curing fevers, rheumatism, or anything through your columns, hoping thereby, to the belief that the spirits of their desome one of your numerous readers may also be helped to a better understanding of self. This science when fully understood will most certainly not only cure fevers, rheumatism, and all disease that flesh is beir to, but will also teach us how

to prevent taking disease of any kind, for all forms of disease, no matter by what name considered are produced by one cause, viz: a negative condition of the body, or I may say mind, since we are all mind and nothing else, the body being mind in a crude state.

Man is a magnet with positive and negative poles, the positive pole being the can control the body so far as to fortify it against all forms of disease by whatever name. A man's sins are his mistakes in pursuing happiness, but sickness and death are mental conditions, and I contend that the time is fast approaching when we shall be as unwilling to own that we are sick, as we now are to own that we have sinned In other words that we shall be as ashamed of sickness as we now are of our mistakes, which the world calls sins. We have been taught that mind has no relationship with body, and have therefore accepted sickness as something to be borne as a necessity, when in reality we are all mind, and sickness shows a negative state of mind which we are as much responsible for as we are for our so-called sins. We go about complaining of this pain or that symptom and saying 'It is the will of God that we shall suffer," throwing our negative condition on Jesus, just as we are taught to do with our sins, but what a revolution takes place when we once understand this great Mental Science, which leads us up to God, (or Good), and we know that we have health and bappiness always present with us, all we have to do is to reach out and grasp it and live, yea, live and be strong, be joyous, merry, happy and free, fearing nothing because there is nothing to fear, for All is Good, and there is no evil as a separate and opposing force.

Why, my friend, health is present with you continually. All you have to do is to recognize it and then appropriate it. The great vital principle is flowing through and through you now, the same as when you, a babe, were lying in your cradle. You have no need of sickness or decay, for are you not all mind through and through; all things are mind, intelligent and unintelligent, or positive and negative. You cannot think of anything that is not mind, and being all mind, you can control every portion of your body which is crude mind, nothing more, nothing less. As a man

thinketh so is he. His beliefs are his realities, and if he believes himself sick, he is sick; he is in a negative condition, and by making himself positive he can overcome these errors, for truth is with him constantly and he must accept it, if he would be made well. He can have no truth till he is able to recognize it, as he is all mind, he only has great vitality fills all space, and we are a part of him; therefore, we are all mind just as he is, but we have not yet come accepted law of natural science. into a consciousness of it. When we do, we shall no longer be troubled with disease, for all is good, and there is no evil in different coloring altogether, and makes life worth the living. It fills us with charity and good will, and by its teachings we learn to love our neighbor as ourselves. It gives us strength to reach our highest aspirations and we grow in goodness daily by its guidance, and herein is contained a little secret, that in proportion as we develop that which is within and overcome our own infirmities, are we capacitated to heal others and make ourselves useful to

More anon, Gusie F. Howe, ONSET, Mass., Feb. 25, 1889.

mankind.

#### Spiritualism Not Dead.

[The "N. Y. Press," that lately gave an extended re-view of the spread of Spiritualism among the thinking classes, in a subsequent issue (February 24th), has the fol-

The page on Spiritualism in last Sunday's Press, was widely read and commented upon in this city, which numbers its Spiritualists by thousands. We do not hear so much of the mediums, their are our great desposits of carbon, gold. trances, seances and materializations, as we used to do ten years ago, but this is largely due to the fact that the newspapers have dropped these phenomena as worked out mines of reportorial investigation which in me more awake than the magnetism in no longer yield "pay dirt." But it would a block of iron or a plant? Are the angels be a mistake to infer that Spiritualism itself has died out, though the mercenary exponents thereof, the wizards and wonder workers who called spirits from the yonder side of the grave and made them talk to inquiring friends on this side of it, at prices varying from \$10 to \$2 a sitting, have unquestionably taken a back seat. The intelligent, rational and uncommercial Spiritualists, however, are a great and He who forsees calamities, suffers them growing body of people, and you will up too much space in your excellent jour- becomes an idiot; a dog traveling with good meet them everywhere, in places, too, nal. Excuse me.

where you least expect them. They are in the churches by hundreds and thousands and they are outside the churches, too, in great numbers. I could write down the names of many of our most prominent and respected citizens, many of them attached to the orthodox Baptist I take the liberty of answering and Universalist churches, who hold firmly parted kindred and friends not only come back and take an occasional look at the scenes of their earthly lives, but are constantly in attendance, like ministering angels, at firesides where they are still remembered though no longer seen. These people do not proclaim themselves Spirtualists; indeed, they would very likely deny that they were such, and they are not found paying mediums to transmit messages back and forth between them and their dead; but in a quiet way they cling tenaciously to the beautiful faith ex pressed in Harriet Beecher Stowe's lines

Sweet hearts around us throb and beat, Sweet helping hands are stirred, And palpitates the veil between With breathings almost heard.

All New England is full of spiritualistic faith of this refined type. The old, stern, rugged Puritanism, for all that we may charge up against it, plowed the mental and moral soil deep and filled it with the seed of an abiding faith not only in immortality but in the actual nearness and direct influence of the invisible upon the visible world. Transcendentalism, Emersonism and Spiritualism, in the finer sense of the word, are all the legitimate children of the Puritan spirit. What was abolitionism with its scorn of human law and its appeal to the eternal right but an affirmation of belief in spiritual forces outside and beyond the ken of mortal vision? You have only to read the writings of any of our distinctively New England authors -Mrs. Stowe, Hawthorne, Longfellow, Whittier, Lowell, Julia Ward Howe, Elizebeth Stuart Phelps-to find scattered up and down their pages the unmistakable proofs of their belief in the existence of spiritual forces and their potential activity in human affairs. The very air of New England is surcharged with Spiritualism of this order.

Written for the Golden Gate.

#### Wake up Your Rocks.

To U. C. Kingsbury: Having picked up the Golden Gate, of February, 23, 1889, I was interested and instructed by your article, entitled, "Whence and Whither." Since I have no knowledge of the "Whence," and have not yet attained to the "Whither," I am no authority upon the subject; but, as you say, I am one of the many who see around the evidence of a living, advancing, speaking force manifested in the lower forms of nature, including our own beastly inclinations, and striving to evolute the harmonious angel in every soul.

Two of your good thoughts I have copied into my book of Gem Thoughts with their appropriate signature. thing, however, disturbed me in your beautiful suggestive lines: "The spirit sleeps in the mineral, breathes in the vegetable, dreams in the animal and wakes in man. At, or near the close of your article, I notice you do insinuate that the mineral stirs uneasily in its "sleep." Your idea that which he believes he has. God, the of the moving, correlating, chemical properties of the spirit atoms is clear and vivid, but just here comes into mind an

An atom or collection of atoms, set in motion, remain in motion until brought to rest by an outside force; (or words to that spirit from the unseen world. Elisha knew it; his hair stood up; and at length an unearthly voice broke upon his ear with the question: "Shall mortal man be more just than God? Shall a man be nore into the unseen world. Shall a man be nore into the unseen world. That is what I cannot some and slept until study of the age. It teaches health, harmony, how to live, and asleep, what finger touches its forces into different coloring altogether, and makes of the genuine every time. School to genuine every time. Schoo and thus forming a Divine design in my existence, can I justly be called "asleep?"

Do you imagine there is no difference in the texture and resisting power of a rock lying untouched in its creative matrix, and that of one torn away and left on some foreign soil to disintegrate? What constitutes the breathing of the plant but the latest the breathing of the plant but the and thus forming a Divine design in my extutes the breathing of the plant, but the affinitizing silently with the soil and air? According to the law of the chemical laboratory, can you give without receiving? Think you the mineral properties in our bodies are somnambulic in their attractions and combustions? If the carbon in us affinitizes with the oxygen, thereby yielding corbonic acid gas, what are the beds of carbon and quantities of oxygen in the bosom of the earth doing? If I love anything or friend, what is it but an attraction of spirit atoms, and a harmony of their vibrations? When all was formless and void, where were our metal veins? Have they not been created since in the laborasilver, lime, salt, copper, iron, platinum et caetera, with their acids and alkalies, their electric and magnetic properties doing ing this long "sleep?" Is the magnetism in me more awake than the magnetism in "asleep" because we don't happen to see dispensable adjunct to the public schools as a chesp sal them often? Can any atom of Divinity ever "sleep?"

Can you conceive of a sleeping force? If it does not move to the eye, does that the minute hand of the clock instead of with the hour hand prove its rest? O, do thou touch the Price, \$2.50. J. BALL, Jeweler, 5 Sixth street, San Premineral kingdom with thy expressive poetic pen and awaken it to a conscious position in the evoluting life.

But, Mr. Owen, I have uninvited taken

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The City Just Over the Hill.

Two Little Shoes and a Ringlet of Hain.

Who Shires My Child to Siese?

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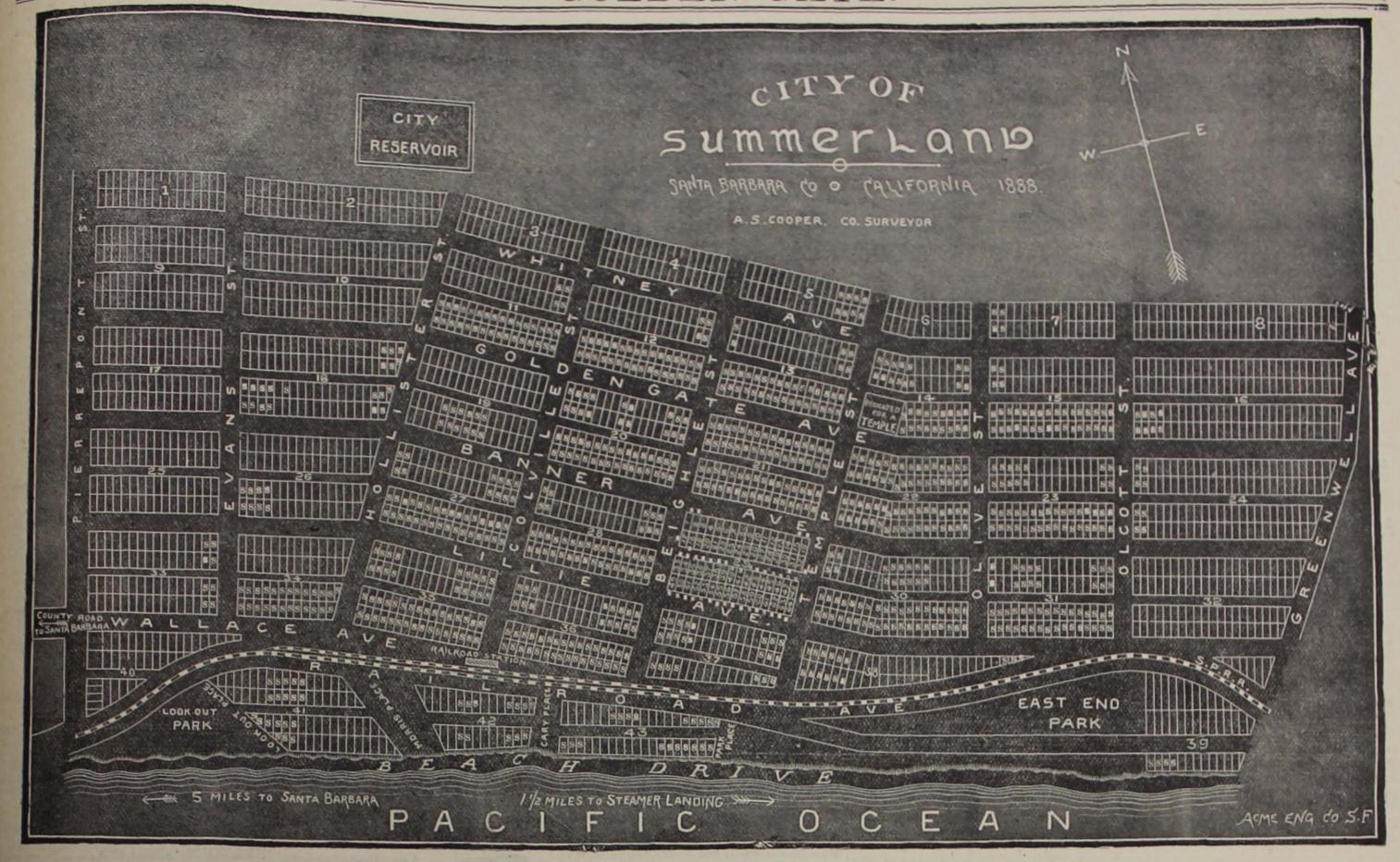
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To drow is heal total while the dawns are clearing And the chill winds soften through the fresty street, Just conscious of awast confust, careless hearing The hum of wheels and rush of burried feet.

For age and childhood this is needful baskings Warm conclus are as thermal dews to ficwers. In emblems Earth her rugged toils is asking. Of attrough manure, brisk in the early hours.

Breezes and beams mellow and mildly warming Suit blooming spring and ripening autumn days. The semel swelling and green fruitage forming favite the gale and summer's ardent rays.

Repose is youths' right till themselves they're rousing; The time they'll pay in helpful harmony Lat age racline from cheerless vapors bousing.

And grateful guides their last rich years may be.

Childhood is hope's first pleasure scenes enjoying; They chime with hird's lays, flow with rippling sare Firm growth is gained with sportive nature toying Through gleeful days, long sleeps and merry dreams

The old aspire to light their retrospecting With lusters lent by late unfolding truth; Pursuits and themes in placid thought selecting Give normal age with conscious spirit youth.

But this, like former giddy ages, wasting Its baleness in ambition and excess, Sees not the viper in the cup 'tis tasting, Reeks not of times 'tis dooming to distress-

For honors vile and sordid gain competing, Through usage false, tense strains on all are laid-Power should diverge, right rules its sway defeating; Converged, has monsters, man's despoilers made.

When visions of the awful gold-fiend parching Vain souls with thirst for power that mocks when gained Retire, and true light forms an astral arching, The mind is seen a servile victim chained. A blinding real, mania of craft's instilling,

The subtlest foe that ever maimed the mind, Must be dislodged by reason's clear infilling: And science pure the millions to unbind. Let restful moods assist in educating

The young in laws their curious natures need, And ripe years' trust in truths undeviating Will lead glad age where sways not code or creed.

When Love is Justice generously dispensing Kindness is law; demands invent no strife; Supplies abound; none driven to wealth condensing, Subliming Rest can Prosper Peaceful life.

Written for the Golden Gate.

One Winter Day.

BY LUPA.

Across the bay by the Golden Gate, The thick fog pressed with a steady push, Then up the mountains it rolled its drifts, And wrapped a veil round each tree and bush.

Then roses drooping and moveless stood, While slow tears fell at their dainty feet; The crowding borders of violets Seemed darker blue and more meekly sweet.

Still later hours brought the chilling rain And panting breaths from the struggling tides;" Wee rivers tore down the stony hill, The cypress wept and the pine tree sighed.

But now, low down in the western sky, Appears a border of purest blue, And just above it the sinking sun In golden glory is shining through.

The gauzy curtain of parting cloud; It crowns the hilltop and points the spire, While on the bay and the sea beyond It spreads a glow as of heavenly fire.

Within that brightness a white-sailed skip Is gliding in through the Golden Gate, And hearts that flutter with hope and dread At thoughts of home have not long to wait.

Soon joy and sorrow, with smiles and tears, Will meet and mingle, then go their way, And some will prize as a gift from heaven, What the sea brought back on this winter day.

But some through many a year will look For other ships with their precious freight That ventured out in the mist and rain But come not back through the Golden Gate.

And these will watch for a calmer eve, For glory brighter than earth's will wait, For messengers from that other sea That lies outside of death's Golden Gate.

[Written for the Golden Gate.] River of Light.

A NEW SONG BY ELIZA A. PITTSINGER.

(Air; " Flow Gently, Sweet Afton.") Flow onward, thou river, sweet river of light; Flow onward, thy stream is resplendent and bright ! I list to thy murmurs, as grandly they roll, As they bear their sweet anthems of joy to my soul !

How clear are thy waters, how smooth is thy tide, As through the fair valleys of life it doth glide! In measures triumphant, majestic and strong, O, River of Light, thou dost bear us along !

I sit in the twilight, I dream by thy shore, "Till my spirit is thrilled with a flood of thy lore ! Encharmed with thy musis, it springs from the sod, And pours out its love 'mid the temples of God!

Enraptured with loy, let me float on thy wave ! Let me lave in thy stream; it is mighty to save! O'er the mountains of beauty, immortal and bright, Thou art sweeping along, O, thou River of Light! San Francisco, March 6, 1889.

# Always a River to Cross.

There's always a river to cross; Always an effort to make, If there's anything good to win, Any rich prize to take; Yonder's the fruit we crave. Yonder the charming scene; But deep and wide, with a troubled tide, Is the river that lies between.

For the treasures of precious worth We must patiently dig and dive ; For the places we long to fill We must push and struggle and strive, And always and everywhere We'll find, on our onward course, Thorns for the feet and trials to meet And a difficult river to cross.

For rougher the way that we take, The stouter the heart and the nerve;
The stones in our path we break,
Nor e'er from our impulse swerve.
For the glory we hope to win
Our labors we count no losa;
"Tis folly to pause and murmur because
Of the river we have to cross. Onesimus Toole; or, from Shadows to sought for by and through public meet-Sunshine.

Continued from First Page.

sion. We must know ourselves to know each other, and when I think of the beautiful graciousness which is ever indicative of a true reformer, I venture to say if man is liberated at all from the bonds of error which now oppress the race, it will only be through the blessed matchless instrumentality of divine human love.'

A murmur of applause ran through the room. Dr. Maxwell and Mrs. Finchley smiled and exchanged approving glances. Mr. Toole looked both surprised and delighted. Many of the "blue stockings" clapped, and one or two elderly gentlemen tapped the floor with their walking-sticks and said, "Hear, hear!"

Proceeding for exactly an hour in a similar strain, Mrs. Catsleigh defined the distinction between spiritual, mental and medical therapeutics, and ended by inviting questions from the audience. As the audience was a very inquiring as well as intellectual one, many persons availed themselves of her offer which was most cordially extended to all present, and it will be the object of our next chapter to report an intentely interesting discussion.

To be continued.

#### Hunted Down.

EDITOR OF GOLDEN GATE:

Word has reached San Francisco, that the "fleeing Colby" has been traced to Victoria, B. C., where he is dying of consumption, and in want of the common At his Parlors, No. 1, ::: Fifth Street, necessaries of life; hunted and persecuted to his death by Spiritualists, who profess higher principles.

As near as we can learn, when Mr. Colby committed the sin, (so much dwelt upon), he was a member in full and good standing in the Baptist Church, as a minister, and that he repented his deeds, saw the light and became a Spiritualist in belief. Have his bitterest enemies brought forward any proofs of crimes he has committed since then? Was he not endeavoring to gain an honest living when in San Francisco? Surely, he led a respectable life, his family the same. Has harshness and condemnation helped matters? Will the heavy blows that have been struck him, wipe out the faults of the past?

Spiritualists profess to have gained a higher light than the church can give,profess to reach out the helping hand of love, charity, benevolence and forgiveness. The church gathers together the sinners, and endeavors by prayer and fellowship to cleanse them of stains "that are as scarlet." Do the Spiritualists as a body do the same? Where is there one example? Some of the very best mediums, (who were human), for some fault in an hour of weakness, have been hounded to darkness and despair by the sort of peo-ple who carry in their presence, "I am holier than thou." There are Spiritual-ists who reverence the name of the "meek and lovely Jesus," who said, "Let he among you without sin, cast the first stone." Do they apply his beautiful

I was with a lady of good standing in this community, who went to Mr. Colby for a communication from some loved one "over there." We were both strangers to him, (and are to this day); he gave us the most convincing proofs of spirit identity, test after test, that was a wonder and a marvel. We neither of us seemed (to him), overjoyed, he therefore refused to take our money, thinking he had not given satisfaction. We insisted, however, believing the "laborer worthy of his hire." We came away from his presence blessed with the assurance that, our dear ones had OFFICE, : 51/2 KEARNY STREET. talked with us, and that "when we die we shall live again." He is beyond doubt a wonderful instrument for slate-writing and other phases. How much more in keeping with our glorious faith and knowledge would it be to send out our best thoughts and moral strength to him as well as others who may err. How much better it would be to band together and protect this weak and fallen brother from outside villians who The New Education: Moral, Industrial, Hygienic, Intellectual. By J. Rodres Buchanan, M. D., \$ 1 50 might shrink with fear if their past lives were about to be investigated.

We are not always kind to our mediums. We all err, we all need forgiveness, we should not lose sight of that. May the angels pity, protect and watch over all who are in need of spiritual light, as well as this world's goods. When the tottling tressel of unbelief shall have given away to the solid road-bed of truth, made from the rocks of progression, we shall be more charitable, and "man's inhumanity to man" will cease to make "countless angels mourn."

Yours in truth and justice,

An "Evening with the Spirits."

EDITOR OF GOLDEN GATE:

The spiritual meeting at Washington Hall, last Sunday evening, was well attended, the announcement being "An Evening with the Spirits." The platform was occupied by the well-known and reliable mediums, Mrs. D. N. Place and Mrs. Mayo-Steers. Both gave pleasing and satisfactory tests. Judge Swift occupied the chair, and in a few opening remarks said, That these meetings had been held going on five months, and had been well sustained, the aim and object of which was to bring Spiritualism up to a higher standard than that aimed at by some. What is to be most desired, and should be

ings, is to interest the intelligent and investigating mind. In order to reach this end Spiritualism should be presented in a respectable and convincing manner, and that is, by not pressing every body that SAN FRANCISCO, : CALIFORNIA. claims to be mediums, before the public. You can debase and make christianity ridiculous by having it presented through ignorant and incompetent teachers, fanatics, salvation army, etc. So with Spiritualism, it should be presented to the public by and through the best and most convincing means available.

There is an element that has debased and lowered the standard of christianity. So there is an element which tends to de base and lower the standard of Spiritualism, and this we have to contend and war A. D. LOGAN . against. To overcome the evil we must I.C. STEELE raise the standard of our public meetings FRANK McMULLEN . -make them such as to command a favorable esteem and respectability.

by Mrs. Rutter, Mrs. Mohlner and Mr. Ely. Next Sunday evening Judge Swift, by request, will speak. Subject: "Salva-tion of Sam Jones," followed by platform

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